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SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

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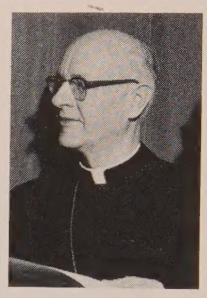
About This Issue...

Spiritual healing, which has long been relegate the so-called "fringe group" of churches, has ex enced a renaissance among the historic Protestant ies. The Episcopal Church as well as the United Lu an Church in America have appointed special com tees to study this subject. Pastor Clarence T. Nelso Augustana Lutheran Church, Washington, D.C., has

Ralph L. Moellering



Clarence T. Nelson

personal experience in conducting healing services relates some of these experiences and discusses spir healing in general in an article beginning on pag Another subject of great interest these days—some highly emotional—is the film, *Operation Abolition*, w depicts the student demonstrations at the hearings o House Un-American Activities Committee in San F cisco last year. The Rev. Ralph L. Moellering, pasto students of the Lutheran Church—Missouri Synod at University of California, who has first-hand knowl of the demonstrations, gives a report and evaluatio the film, beginning on page 11.

Prof. Walter G. Tillmanns, who has learned by that you never say 'TALC" in the ALC, has Luther clude his imaginary visit to ALC-Land after the former has been duly informed about some of the syncrasies of American church life. The two-part fan helps bring up to date a book, entitled *Little Jour with Martin Luther*, published in 1916.

* * *

Special features in the next issue will include articles on the auxiliaries of the ALC; a story on World Brotherhood Exchange, an organization of therans who serve in under-developed countries; a personal experience article by the wife of an alcoh

May 28 is Trinity Sunday. The cover illustration symbolizes God the Father, from whose hand blessings flow; God the Son, the lamb; and God the Holy Spirit, symbolized by the dove.

Spiritual Healing

Both Religion and Science Have a Mission to Overcome Disease

Worshipers receive the "laying on of hands" and a prayer for healing during a healing mission conducted by the Rev. Alfred W. Price, leading Episcopal exponent of 20th century Christian healing.

By Clarence T. Nelson

I TAKE my commission seriously. Believing myself as a parish pastor to be in the direct line of apostolic succession, I take to heart Jesus' word as he sent forth his Twelve, "As you go proclaim that the kingdom of heaven has arrived. Heal the sick, raise the dead, cure the lepers, throw out the devils. . . ." And the charge, "Heal the sick," has never been rescinded. French Canadians title their pastors "Curé" or healer and when people title me "doctor" I believe it's a feint in the same direction.

But lest I be puffed up, there's the story of the baby sitter in a parsonage who answered the ringing telephone. When the voice on the other end of the line spoke with terse anxiety, "How can I reach the doctor? I must get him at once!" She answered, "O yes ma'am, I can reach him all right. But he jest ain't that kind of a doctor as does anyone any good."

For years in my ministry, I walked around the whole matter of spiritual healing as does a cat a live coal. I feared arousing false hopes or making promises that might prove empty. I recoiled from the excesses of so-called faith healers who have made it a big business, hauling down incomes up to $3,000,000. Seeking to effect cures in the blinding light of a TV screen seemed to me to be something

like a thug pointing a pistol at God while demanding that he work his wonder-working power.

When I think back to my seminary preparation, I recall but little emphasis on this important area of pastoral concern. I thank God for today's increasing interest and the proliferating clinical opportunities now offered. Such trail blazers as Dr. Russell Dicks and Dr. Granger Westberg have offered their skilled insights to pastoral groups. These men helped me realize the tremendous opportunity that sickness provides a pastor for meaningful spiritual ministry, and paved the way for the more recent insights of spiritual healing.

A rash of books such as *The Healing Power of Faith* by Oursler, *Everyman's Goal* by Dr. R. Beard, Dr. Albert E. Day's *An Autobiography of Prayer*, Dr. Leslie Weatherhead's *Psychology, Religion, and Healing*, and Neal's *A Reporter Finds God Through Spiritual Healing*, have helped me plunge into this field with its exciting dimension of ministering to human needs.

Then one day at a Lutheran pastors' meeting I heard Dr. Albert Price tell the exciting story of healing over the last decade at St. Stephen's Episcopal Church, Philadelphia. He told us of one day going into his shabby, almost deserted, downtown church, discouraged and depressed. He plumped himself down in a pew to pray and then came to with a start upon discovering a plaque indicating that this self-same pew had once been faithfully occupied by Dr. S. Weir Mitchell, famed neurologist and pioneer in psychosomatic medicine.

"I recalled," said Dr. Price, "that Dr. Mitchell had often said, 'It is not the body that is ill, but the mind.' I remembered also what another pioneer in the same field, Dr. Richard C. Cabot, once told a seminary class, 'Ministers, if they really knew how to pray, could probably be doing 75% of the healing work of physicians.'" Here was no razzle-dazzle promotion of a shiny new ware, but a simple telling forth what God was doing at St. Stephen's.

I personally attended services which Dr. Price conducted in Washington. This big-framed man with a matter-of-fact pulpit manner offers the usual prayers found in the Episcopal Book of Common Prayer, reads a pertinent Scripture, and then follows with a Scripture-based sermon delivered in a most sincere manner. He lays claim

Pastor Nelson serves Augustana Lutheran Church, Washington, D.C.

boldly to God's great promises. Like as not, he will say, "If you are coming looking for magic, you're in the wrong place. This is a prayer service and your healing is not ours to offer. God has promised to make available his power. All we can do is lead you to him. You must yourself, through repentance and faith, appropriate his healing."

Looking at him move from one to the other at the altar rail to lay hands on them and pray, it was as if centuries were rolled back and we were seeing Jesus as St. Mark describes him: "That evening at sundown they brought to him all who were sick or possessed. And the whole city was gathered about the door. And he healed many."

At one such healing service in this historic church just across the square from the White House, the preacher was Brother Mandus of England. A distraught mother had flown in from Georgia with her blind daughter. There was the laying on of hands and a fervent prayer. On returning to her seat the girl excitedly pointed to the lights saying, "See! See!" That evening she saw her mother's face for the first time.

On Good Friday of last year in our Augustana Church, a nurse stopped to pray. She was scheduled to have a delicate operation the very next Monday to remove a growth on her larynx. Her voice was muffled and nearly gone. She had attended our healing service the previous Wednesday, seeking healing. Her prayer now was for grace to accept what would be. Then, carried away by the gripping service, she forgot herself long enough to try her beautiful solo in a hymn. To her utter joy she covered with a start that it had completely restored. Whereupon offered God her thanks for a mir

When she reported to her phys that same afternoon for a final ch up he turned baffled and amazed scrutinizing a new X-ray to say, it's gone!" Let it be noted th specific diagnosis of cancer had made in this case on the bas previous X-rays taken at Duke versity. The nurse's doctor in W ington had given a "provisional" nosis of "nodular growths on vocal cords." But following her perience at church on that Friday he found no trace of the growths. Moreover, there was a plete clearing up of a chronic s condition.

At a service in our chapel in December a woman stood up t of the disappearance of a malig mass from her side. It was the te indication that the condition w earlier surgery had sought to e nate was reasserting itself. Her leaped up at her like snapping w wolves at a lone traveler maro in the snowy woods. Then her do diagnosis confirmed it.

But one Wednesday she kne our altar to give it all away t Great Physician, Jesus. All trace the malignancy disappeared. lump under the arm is gone. bleeding, as evidenced in the spu has cleared up. Eight X-rays been taken, and each has come negative.

That Jesus Christ bore away illness is confirmed by this wor physician. She has returned to own church to gather a grou Christians for a weekly servic intercession.

Books on Spiritual Healing

The increasing interest in spiritual healing and related subjects has resulted in a number of books that the reader of this article may want to get for further information. The books, listed here, together with their prices, were all published within the last year and are available at Augsburg Publishing House. Those marked with an asterisk are somewhat technical, though not to such an extent that the average reader could not benefit from them. They are of particular benefit to pastors.

WHY DID IT HAPPEN TO ME? by David Belgum, $1.75
TOWARD HEALTH AND WHOLENESS, by Russell Dicks, $3.50
THE MEANING OF PERSONS, by Paul Tournier, $3.75
*A DOCTOR'S CASEBOOK IN THE LIGHT OF THE BIBLE, by Paul Tournier, $3.50
*SPIRITUAL THERAPY, by Richard K. Young and Albert L. Meiburg, $3.50
*THE HEALING MINISTRY IN THE CHURCH, by Barnard Martin, $3.00
FINDING GOD'S HEALING POWER, by Gertrude D. McKelvey, $3.50
HOW GOD HEALS, by Paul M. Miller, $.35
*PASTORAL CARE AND PSYCHOTHERAPY, by Peder Olsen $3.50
*THE MINISTRY AND MENTAL HEALTH, by Hans Hofmann, $5.00

hese are but some of the visible ealings. But who shall ever be able tell the story of the spiritual heal-gs, the burdens of shame and guilt ievous and heavy to be borne which ave been shifted from weaker shoul-ers to the strong shoulders of God's oly Son? And here we get the ra-ionale of all Christian healing. Its le aim and purpose is "to glorify od." It is the soul which is of su-reme importance.

Although the Christian never down-rades his body, since it is the temple f the Holy Spirit, this same body is nly secondary in the overall purposes f God. One day even Lazarus had to ie. That mighty voice that rifled a rave of its corpse didn't ring out his time; it waits for that great "gittin' p mornin'." Soon or late each of us nust feel for the door to the Father's nansions.

But until we do, it is to his honor nd praise that the enemies of pain, isease, and affliction be not given the pper hand. Through prayer and up-right living God wants us to enjoy to the hilt our gift of days. Only the human limitations of wear and tear are to bring us to that moment when we leave off these bodies like a shabby old coat at the door, to be clothed with immortality.

In my book all healing is of God. A sincere pastor is only one on a team. The white-frocked doctors who have learned "how wonderfully and fear-fully we are made" surely are God's agents. Said the great Dr. Oechsner, "I apply the medicine; God heals." Sometimes even their skilled best and our unyielding prayers avail not. St. Luke, "beloved physician" to St. Paul, was helpless to remove the crippling "thorn" in St. Paul's flesh. But God's upholding grace "was sufficient" and Paul's "strength was made perfect in weakness" (2 Cor. 12:7-9).

Central to all healing is the Word of God. Dr. Russell Dicks, in *The Art of Ministering to the Sick*, says simply, "Healing starts in the pulpit," and then made it clear he wasn't thinking of "sick" sermons either. "He sent his word and healed them" (Ps. 107:20).

Dr. Alvin Rogness asked a group of Lutheran ministers recently, "How do you suppose our pioneer forebearers found answers to their perplexities and

(Continued on page 29)

ALL FLESH IS GRASS

By Karl A. Olsson

A chance encounter with two high school friends has unrolled the film of life long since past. Though warned about looking in high school annuals, I dug them out, wiped off the mildew and dust, and saw once again those round childish faces, row on row, with their living epitaphs drawn from Shakespeare, Edgar Guest, and Anonymous, and their sad little prophecies of future greatness.

My friends had been back for the 25th reunion of the class and were able to brief me on the fulfilment of some of the prophecies. Alas, the bright pennons which had fluttered so bravely in the wind of morning were now stained with dust and smoke. The boy who had done the drawings for the annual has not become a great commercial artist; the class poet, who could weave together blank verse into something resembling Longfellow on an off day, writes ad copy for a small town newspaper; the queen of the class is thrice divorced; the small dark girl who was the class intellect is dead of cancer.

MINOR TRAGEDY

The unfulfilled extravagance is not a major tragedy. When one is 18 it is impossible to believe not only in death (Hazlitt) but in failure. There lives in every terrazzo-paved high school corridor, smelling of sweeping compound and disinfectant, the bold dream of the American presidency. There isn't an acne-troubled, golden-voiced debater discussing the merits of the United Nations who hasn't seen himself taking the oath of office on the Capitol steps. It is right that it should be so; it is not right to bewail that most of us fall so short.

Not even young death should bring the final shudder. I see the young faces, some of whom sought to see and some who fled away from the riddled visage of Death. It is right that we should mourn for them and for this fragile life. They lie now locked in the glassy permanence of their mortality until the trumpet shall shiver the mold of time.

THE SECOND DEATH

But theirs is not the second death. That is reserved for us "who measure out our life with coffee spoons" (Eliot). The pang is not for the pinnacle we could not climb. We understand young Milton's hunger for fame which distilled out the pure lines of "Lycidas:"

Fame is the spur that the clear spirit doth raise
(That last infirmity of noble mind)
To scorn delights, and live laborious days.

We are ready to applaud a bit wryly. We also had our ambitions. I read beside the tense-faced portrait of a high school girl, "When you're a poet (famous of course) remember a would-be-disciple." That was written in 1931, and the great poetry never came.

VANITY FAIR

But this is not the pang. The pang is the work which could have been done but wasn't. The great blue-black thunder cloud is the gathering together over our heads of thousands of hours and minutes of vapor and vacuum, waste and wantage. A friend who likes to read his Latin Bible tells me of the cutting relevance of the word about the Prodigal Son. It reads: *dissipavit substantiam suam.* He dissipated his substance. Is there anything more substantial than the time mass of each day? Out of it we might build kingdoms.

I look at the granite faces of the Reformers in Geneva or the stubborn jowls of Luther. How serious they were about time! How they toiled on the foundations of the Christian West! How grace became in them the sturdy reasonings on faith, the solid nourishing commonplaces of the devout life. And when all the frivolous rose gardens had withered, their work remained. It still rises above our best like a monument ringed with weeds. That is the pang.

The Canadian Scene

By Marjorie Tiefenbach

THE news that the railroad strike scheduled for May 15 would not take place was somewhat overshadowed by the flight of spaceman Alan Shepard which came just a few hours later.

Nevertheless, Canadians were generally relieved that the railroads and the 15 non-operating unions who threatened to tie up nearly all the country's rail lines had come to an agreement. Under the new contract, 111,000 railway employees not actually engaged in operating trains will receive a 14-cents-an-hour wage increase over their present average wage of $1.77, retroactive to January 1960.

We might mention that the two major railroads are the Canadian National Railway System, a government-owned body, and the Canadian Pacific Railway Company, a joint stock corporation. They are highly competitive but cooperate in many fields where duplication of service is not profitable.

Increased operating costs, competition from other means of transportation, and decreasing passenger trade have meant that many runs were being kept up at considerable loss. To tempt the passenger trade, several innovations have been made: time-payment plans; credit cards good for many additional services useful to travelers; reduced rates for groups traveling together; package plans covering transportation, berths, meals, and tips; "railiners," self-propelled diesel cars for short runs, and cafeteria service instead of the high overhead diner service.

The MacPherson commission report recommended a series of government subsidies to be paid the railroads over the next 15 years. In that period the railroads are to put their operations on a sounder basis by discontinuing uneconomic passenger services after five years and cutting off some branch lines after 15 years.

The current subsidy recommended is some $97 million, with scaled-down amounts during subsequent years. Actually, the government has been subsidizing the CNR to make up its deficit.

The actual cost to the average Canadian will probably be very small, but the real pinch will come as small towns find they are left without rail service. Announcement of intention to curtail or abandon service in some areas during recent months has caused mayors and councilmen, businessmen and area farmers to send protests and petitions. But unless such words are followed by action, in the form of freight and passenger traffic, the curtailment of rail service must continue, another sign of changing times.

We recall one occasion when four members of our family, occupying a bedroom, were sole passengers on a Pullman car, at least from some point in North Dakota to our destination in Saskatchewan. Therefore it does not surprise us that this particular train is one of those scheduled to be discontinued shortly.

Census Time

About the time this is read, census enumerators throughout the dominion will be making final preparations for the decennial nose count.

The 1961 census forms list 26 questions, ranging over such information as the ethnic or cultural group to which each person's male ancestor belonged, the language first learned in childhood, amount of schooling, employment status, wartime service, income in the past 12 months. Each will be asked, "What is your religion?"

Anti-Suicide Bureaus

Anyone who has experienced the solace of sharing worries of problems with a trusted Christian friend can imagine the worth of similar help to a person contemplating taking his life.

The Salvation Army in Canada hopes to help would-be suicides through anti-suicide bureaus set up this year in all major cities and towns where the army has officers.

The work is to comprise three parts: offering services to those who may be contemplating suicide, keeping in touch with those who have attempted suicide in the past, and contacting relatives in cases where a suicide has taken place.

No special telephone numbers will be used, but persons needing help will contact the army through it office and be put in touch wi proper person. Officials point ou the service is not really new General William Booth, the fo of the Salvation Army, set up ilar service in England in 1907.

With the Canadian suicide r well over 1,000 annually and each year, it was felt that s emphasis should be placed o specific social service.

South Africa's Withdrawa

Many Canadians feel very st about South Africa's apartheid p Yet they will regret that South is withdrawing from the com wealth at the end of May when comes a republic.

In reporting to the House of mons on this matter, Mr. Diefen confined most of his remarks t South African withdrawal, givin events in some detail. He ma clear that the change in for government was not an obsta commonwealth membership. Bu prime ministers, Mr. Verwoer cepted, felt that in giving unqu consent to South Africa's appli for membership they would co the principles of apartheid an they could not do.

While there is general agree that non-whites are badly dis nated against in South Africa occasionally in some areas in the we must admit that we hav problems in Canada too. Indian in many cases regarded as se class citizens. When they leav reservation and try to become lished in urban life they find it cult to rent housing and to mak justments to their new life.

There are occasional complain Jamaicans and other colored p who have come to Canada to that they are discriminated agai various ways.

Perhaps the Chinese, of whom seem to be proportionately mo Canada than in the U.S. have integrated better here. Nearly small town will be found to ha Chinese-run cafe or tea-room (v snacks and groceries are sold) an observation has been that these ness people are quite generall cepted. Yet when non-whites found in Lutheran congregati and it happens more often nowad it is still regarded as rather a no

INTERNATIONAL

Russian Church Seeks WCC Membership

A development of far-reaching implications was seen in the announcement last month that the Russian Orthodox Church, which has a membership of at least 40,000,000 has made formal application for admission to the World Council of Churches.

If the application is accepted—it will be voted upon by the WCC's Third Assembly at New Delhi, India, Nov. 18-Dec. 6—this will mean that for the first time an Eastern Orthodox body inside the Soviet orbit has become affiliated with the world's largest ecumenical body of which 176 Protestant, Anglican, and Eastern Orthodox church bodies in more than 50 nations are now members.

Although there has been no open intimation of the sort, it could appear beyond question that the Holy Synod of the Russian Orthodox Church in Moscow made its bid for membership in the World Council with the sanction, if not urging, of the Soviet government. Whether the approval was part of the Kremlin's familiar "peace" movement or a further step to strengthen Russian influence on the Orthodox communion abroad may be matters of conjecture. But it appears valid to assume that the Russian Church could hardly take such an important and significant step without the blessing of the government.

In 1948, the Russian Church rejected an invitation to join the World Council on the ground that the ecumenical movement was pursuing political and not religious aims. Increasing contacts through the years seem to have convinced the Russian Church otherwise.

Russians "Accept Jesus Christ"

In submitting an application for affiliation with the WCC, Patriarch Alexei of Moscow, head of the Russian Church, noted that his church was in accord with the WCC's requirement that all members accept Jesus Christ as Savior.

The application also stated that the Russian Church has "always attached the utmost importance to the problems of mutual rapprochement between all Christians, the deeping of mutual understanding among divided Christians, and the strengthening of universal brotherhood, love, and peace among the nations on the basis of the Gospel."

The patriarch also stated that the Russian Church was fully determined to contribute to "the great task of Christian unity along the lines of the previous movements of Faith and Order, Life and Work, and to international friendship through the churches which now find their common expression in the different forms and aspects of the World Council."

Some observers have claimed that the Russian Church's decision to affiliate with the WCC was motivated, at least in part, by the hope of persuading the ecumenical movement to form an anti-Roman Catholic front, although it is generally agreed that such a step would be unlikely.

It is also thought by some churchmen that the Russian Church, out of genuine concern over world peace, hopes to be able to influence the decisions of the World Council in line with the main aspirations of Soviet foreign policy.

Anderson Voices "Valid Fears"

According to Dr. Paul Anderson, overseas secretary of the YMCA, and an expert on the Orthodox churches, there are valid fears that the entry of the Russian Church into the World Council may result in "obstructionist tactics" when matters affecting the role of the churches in the world community arise.

At the same time, however, he stressed that the Russian Church has a potentially rich contribution to make to the WCC stemming from its deep and abiding spiritual traditions, and the wholehearted Christian devotion and piety that permeates its believers.

Dr. Franklin Clark Fry, chairman of the WCC's Central Committee, stated, as did others, that the entrance of the Russian Church would increase tensions. But, he added, the ecumenical movement is "synonymous with tensions." Another ULCA pastor, Dr. O. Frederick Nolde, Philadelphia, director of the Commission of the Churches on International Affairs, said the Russian Church's application was "a good thing in the context of our concern for world peace with justice and freedom."

It is reported that every third birth in Cologne, Germany, is a miscarriage. Doctors there say that 75% of these miscarriages are the result of illegal abortions. The situation has given rise to a campaign against illegal abortions. A young German couple here study a poster that shows a symbolic embryo and asks, "Will you murder me?"—RNS photo

Angolan Pastors Slain

Eight Methodist pastors, all Africans, were killed by either Portuguese civilians or military forces after hurried trials during the first month of the Angola rebellion, according to reports received by the Methodist Division of World Missions.

At least half of the denomination's 150 African pastors have been reported in prison, killed, or fleeing with their wives and families.

In addition, the division said, many Methodist churches and schools have been destroyed or damaged.

What is viewed as a growing trend to "vigilante law" is highlighted by these and other incidents that have taken place since rebellion broke out in north Angola on March 15. Since that time the regime-controlled newspapers have waged a mounting campaign against the "catequistas," Protestant-educated Angolans who are resented partly because they are educated above the level of their compatriots. The catequistas have been accused of foreign subversion, and of associating with rebel attacks. The result has been that the Protestants, and especially the pastors, have been marked for vengeance.

Big Radio Voice to Start Small

The Lutheran World Federation's new radio station in Ethiopia, "Voice of the Gospel," plans to begin local experimental broadcasts over a one-kilowatt transmitter in September, according to Dr. Sigurd Aske, director of the broadcasting service.

Full-scale broadcasting is expected to begin late in 1962 from the two 100 kilowatt shortwave transmitters. Religious and cultural programs will be beamed in two dozen languages over a radius from Nigeria to Indonesia and from the Near East to South Africa.

Studios will be located in Addis Ababa, and in Tanganyika, Madagascar and the Union of South Africa.

Lilje Warns German Lutherans

"We can never—never—serve a political system theologically." So said Bishop Hanns Lilje in a vigorous warning to representatives of 17 million German Lutherans.

In stressing the principle that Lutherans should not give an absolute theological color to their political views, Bishop Lilje said, "I would be grateful if it were understood that this is valid for both East and West."

The bishop, who heads the 3,777,000-member Lutheran Church of Hannover, said many problems arising from Germany's divided East-West political situation were placing a heavy burden on the conscience and unity of the church in the country as a whole.

Lilje, who was once president of the Lutheran World Federation, deplored the widespread assumption that churches with confessional character were outmoded. "A Lutheran Church has existed and still exists not only in Germany but in the whole world," he said.

Lutheran Synod Formed in Great Britain

Great Britain now has its first English-speaking Lutheran church body.

It is the United Lutheran Synod in Great Britain, formed at a constituting assembly in Corby, England, on April 16.

The Rev. William B. Schaeffer of London, a ULCA pastor, was elected first chairman of the new group.

Lutheran congregations in Great Britain are associated in the larger Lutheran Council of Great Britain, but most of them worship in languages other than English. The reason for the use of many languages is the fact that many of the 32,000 Luthera Great Britain were first-gene immigrants or refugees from Eu

The formation of an Englis guage synod is expected to add tus to the development of addi English work.

The Rev. Wayne C. Stumm ALC pastor, organized the church in June of last year.

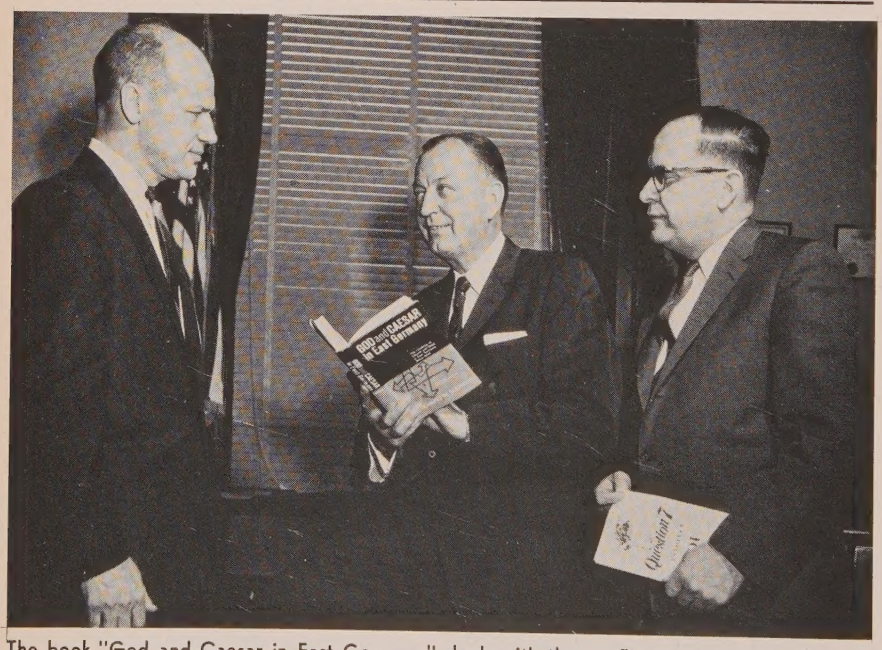
Aid Scheduled for Africa,

Agricultural training, mobile cal services, and literacy work among the services to be give Africa and Asia under a new pro of Lutheran "community develop projects."

The new program, launched b World Service and World M departments of the Lutheran W Federation, will be set in moti Tanganyika, Ethiopia, Madag and India. Eight social and e tional aid projects in these cou will cost about $560,000.

A much longer list of projec those countries and in Nepal i pected to win quick approval. departments intend to extend common operation into other Af and Asian countries as rapidl possible.

In the program the LWF de ments will act as "broker" for church aid agencies that have pressed a desire for such a ser Among such agencies are the for the World undertaking of German Evangelical Churches, Norwegian Kirkens Nødhjelp, an Lutheran World Service section the federation's Swedish, Ger and American national committe



The book "God and Caesar in East Germany" deals with the conflicts between the German church and state since 1945. The author is Dr. Richard W. Solberg (left), chairman of the department of history at Augustana College, Sioux Falls, S. D. Shown examining one of the first copies of the book is Minnesota's Governor Elmer L. Andersen. Dr. Solberg served as an advisor for the motion picture, "Question 7," a story that grew out of the same conflict. Also shown is Professor Osgood Magnuson, assistant to the director of the University of Minnesota Agricultural Extension Service, who is the coordinator of the Twin Cities Committee for "Question 7." Dr. Solberg spent several years in Germany for the LWF.

NATIONAL

LSC Commemorates 10 Ye

Lutheran Service Centers ar the world have held observance commemorate the 10th anniversa the Lutheran Service Commissi

Military, church, and civic off took part in the ceremonies on 23 that noted 10 years of cooper of the National Lutheran Co and the Lutheran Church—Mis Synod in an agency serving men women in the armed forces. The was formed to establish and mai Lutheran service centers near concentrations of U.S. military sonnel.

Special commemorative programs ere held at the 14 centers in the ntinental U.S. and at four overseas nters.

NLC to Terminate Department

A change from institutional to congregational emphasis on Jewish evangelism is under consideration by the National Lutheran Council.

The proposal, issued from the gency's headquarters in New York, s aimed at developing a greater sense f missionary responsibility on the art of local parishes toward the Jewsh people in their communities.

The change will be recommended o the Council by its Executive Comnittee at next year's annual meeting n Atlantic City, N.J., Jan. 30 to eb. 2.

The committee will ask the NLC to erminate the work of its Department or the Christian Approach to the Jewish People, now in its 14th year as a joint activity of participating bodies of the Council.

The Rev. Lawrence W. Halvorson of Chicago, acting secretary of CAJP, hailed the move to close the department as "the beginning of a new chapter within the whole church in its witness to the Jews."

"The proposed termination of the department," he said, "gives promise of an ever widening emphasis on the church's responsibility in this area. The department has always thought of itself as a means to an end. Its goal was to help the church to become active in preaching and practicing a Gospel that includes the Jews as well as the Gentiles.

"It will now be the churches speaking of these things directly rather than through a joint agency," he added. "What could be better?"

According to Mr. Halvorson, the proposal to close out the department as of Feb. 1, 1962, was precipitated by the mergers of most of the Council's eight church bodies into two major synods. The NLC's Division of American Missions will continue to operate its office of intercultural outreach, of which Mr. Halvorson is secretary.

In its ministry to the Jewish people, the department has maintained area secretaries and lay workers in centers at New York, Pittsburgh, Philadelphia, Minneapolis - St. Paul, Chicago, and Los Angeles. The staff totals 14 men and women.

Bishop Otto Dibelius of Berlin, one of Germany's best-known Protestant clergymen, preached recently to performers of the Circus Roland in Berlin. The bishop is shown here with a group of the circus performers. He preached a sermon in the circus tent.—RNS photo

15 Lutheran Students Honored

Fifteen Lutheran college, university, and seminary students have been chosen for the 1961 European Study Project sponsored by the Lutheran Student Association of America.

From June 17 to August 21, the students will spend ten weeks in Scandinavia and Germany studying church life and social issues. Leaders of the group will be the Rev. and Mrs. Roger Gobbel of Champaign, Ill. Mr. Gobbel is campus pastor at the University of Illinois.

Cooperating in the project with the LSAA are the Division of College and University Work and the Division of LWF Affairs of the National Lutheran Council.

Included in the group are seven members of the ALC, five of the ULCA, two of the Augustana Lutheran Church, and one of the Suomi Synod. The ALC students are: David L. Carlson, North Dakota State, Fargo; Judith Ann Fiedler, U. of Wis., Madison; Carol Ann Johnson, Mich. State U., Lansing; Fred Klawiter, Luther Seminary, St. Paul; William J. Nelson, U. of Ill., Champaign; Donald Rudrud, St. Olaf College, Northfield, Minn.; and Ida Marie Sather, U. of Minn., Minneapolis.

Freeman Challenges Church

Secretary of Agriculture Orville L. Freeman told over 400 fellow-Lutherans in Washington, D.C., that "we can all take pride in the work of the Lutheran World Relief."

Secretary Freeman, who is a member of the Augustana Lutheran Church, discussed food for the hungry around the world at a dinner for Lutherans who are prominent in the professions, business, and government in the nation's capital.

He pointed out that the U.S. Dept. of Agriculture makes food available to voluntary agencies such as Lutheran World Relief which in turn distributes it abroad.

Secretary Freeman pointed to a newly completed preliminary study of the world food deficit, stating that "this is the first time that a comprehensive summary of the world food gap, covering all deficit nations, has been made."

Calling attention to the challenge of a food deficit, he said, "As Lutherans, as Christians, . . . we cannot disregard the needs of our fellow human beings around the world."

Fall Release Set for Question 7

Nationwide release of *Question 7*, new Lutheran-produced motion picture, is scheduled for next fall.

Robert E. A. Lee, executive secretary of Lutheran Film Associates, said that the decision to withhold nationwide release until fall is the result of two main factors—the need for strong support from church and community groups and a desire to follow the same release pattern that proved successful with the popular *Martin Luther* film. The early fall, when church and community organizations resume active schedules, is considered the best time to solicit support, he said.

THE ALC

School for Laity Planned

A six-week lay school of theology, divided into three two-week periods, has been scheduled at Luther Theological Seminary, St. Paul, Minn., June 5-July 15.

The course is intended for laymen and lay women who "desire a deeper and clearer understanding of their Christian faith and its application to daily life" or who "wish to combine their professional training with serious theological study."

Tuition is $100 for the course or $40 for each two-week term.

Courses of study for each of the two week periods is as follows:

June 5-16: Interpretation of doctrine and Christian anthropology.

June 19-30: New Testament and evangelical Lutheran theology.

July 5-15: Old Testament and Christian ethics.

During the first two periods advance courses are available for those who have completed the six-week course in previous years.

Admission blanks and information may be obtained from: The Lay School of Theology, Board of College Education, 422 South Fifth Street, Minneapolis 15, Minn.

Publishers Fight Postage Hike

Proposed postage rate increases, if enacted, may cost the Augsburg Publishing House an additional $38,738.40 per year, according to figures released by Harry Krieg, circulation manager of the ALC's publishing house in Minneapolis.

Basing his figures on current circulation of 11 Augsburg publications now sent by second class mail, Mr. Krieg pointed out that three periodicals would have a total postage increase per year of more than $30,000. They are THE LUTHERAN STANDARD, *Scope*, and Periodicals for Young Lutherans.

Representatives of religious publishing houses met with the House Post Office and Civil Service Committee earlier this month to express their concern over the proposed increase.

Postmaster General J. Edward Day wants the bill approved in time for the increases to go into effect July 1. The proposed measure, H.R. 6418, would apply a flat one-fourth cent "handling charge" to all religious periodicals.

3 ALC Districts Act and React

The relevance of the church's message to today's world was emphasized in a variety of ways as three of the districts of the ALC held their first annual conventions during the last week in April and the first week in May.

All three districts—Illinois, Central, and Northern Wisconsin—took actions that reveal the conviction of ALC district delegates and officers that God's Word is not only relevant but urgently needed.

Illinois District

The Illinois District met at Streator, Ill., May 2-4. Although procedures in calling a pastor provoked most discussion at this meeting, no action was taken on this matter.

Action was taken, however, that showed great concern for the problems of inner city churches, and this in spite of a preponderance of rural churches in the district. The district voted to ask its Sunday schools to give annual offerings to Community Lutheran Church, a Negro congregation in Chicago.

Lifting their sights beyond Illinois District borders, the delegates also recommended that each congregation appoint a world mission representative.

Both District President Elmer A. Nelson and ALC President Fredrik A. Schiotz called attention to a need to strengthen and clarify the church's position that the Bible is the Word of God. Dr. Schiotz also pointed out that the ALC considers clergy and laymen as members of the church on equal standing, rather than considering the clergy as a separate category. He warned against equating decisions of the majority with God's will, and against objecting to majority decisions where God has not clearly revealed his will.

The ALC president suggested that congregations maintain voting lists, revised annually, to prevent uninterested members from showing up to vote on an emotional issue.

Central District

Meeting in Colorado Springs, Colo., April 25-27, the Central District expressed gratitude to President John F. Kennedy for his public declaration that "federal aid to private and parochial education is unconstitutional."

Mrs. Robert Mueller, left, of Omaha, Nebraska" of 1961 and a delegate Central District's convention at Co Springs, with Mrs. Erwin G. Fritschel of the district's president. Pike's Peak ers in the background.—Photo by Sa

The district unanimously appr a telegram endorsing the presid "dedication to the principle of ration of Church and State."

A resolution that reflected a c to meet the district's problems challenges asked the ALC's Boa Trustees for authorization to esta a district home mission treasury. fund, to be built up through gif individuals and congregations, w be used to assist churches with tension problems.

Contrasting with the Central trict's request was the action o Illinois District that the district h et should be used only for adm trative expenses.

And where the Illinois Distric pressed a special concern for city churches, the Central Di voted to petition the ALC's Div of American Missions "to establ program of rural missions inclu financial assistance similar in ch ter to the programs being establ for the urban and the inner church."

The Central District, of which E. G. Fritschel is president, also a the ALC "to explore the possibili making a conservative percentag the Pension Fund available as a fund for church building."

In one of its final resolutions

(More news on pa

OPERATION ABOLITION

report
nd evaluation

By Ralph L. Moellering

OME observers of the American scene in 1961 profess to detect increasing signs of anti-Communist hysteria enveloping the nation. At least twice before in this century a similar phenomenon has occurred.

In the early 20s, following the terrors of the Bolshevik revolution and the bloody suppression of dissenting elements in Russia, Americans reacted with fear and horror. The aggressive tactics of the Communist International caused an alarm to be sounded, and radicals of all types were regarded with suspicion. Regrettably enough, the fight against alien "isms" came to be allied in many quarters with the bigotry of the Ku Klux Klan. In the minds of many citizens restrictive immigration laws, denunciation of the League of Nations, and unqualified endorsement of business interests became identical with "100%" Americanism. The "Red scare" was used to selfish advantage by unscrupulous individuals.

Again, following World War II, in the mid-50s, a frenzied wave of anti-Communism swept over the country. Startling revelations of Communist intrigue during the years of our alignment with the Soviet Union seemed to prove that government, education, and labor had all been successfully infiltrated by skilled Communist agents. The notorious cases of Alger Hiss and Harry Dexter White added fuel to the fires of popular resentment.

In the patriotic zeal to uncover subversive influences it soon became apparent that the innocent were being confused with the guilty. "Guilt by association" became a favorite device employed by extreme right wing groups to discredit their antagonists. Irresponsible charges were leveled against loyal citizens whose only "crime" was to endorse or promote economic and political theories which were not in harmony with more conservative positions. Enthusiasm for the "welfare state" became synonymous with anti-Americanism.

"Communism" became a smear word used to cast aspersions at congressmen, clergymen, and professors who refused to conform with the prevailing climate of opinion, just as "Fascist" and "Nazi" had been vile epithets hurled at anyone who took exception to our government's foreign policy during the 40s. The excesses of the "McCarthy era" finally resulted in a formal vote of censure directed against the Wisconsin senator and the restoration of sanity to public life.

The current re-awakening to the Communist menace has been attributed, at least in large measure, to the distribution of a film entitled *Operation Abolition* which purports to depict the riots that broke out when the House Un-American Activities Committee attempted to investigate Communism in San Francisco a year ago. Heated controversy over the content and implications of the film has spread to universities and colleges around the country.

Patriotic organizations, service clubs, and church societies have been encouraged to show *Operation Abolition* to arouse sleeping Americans from their complacency about the dangers of tyrannical Communism. Realizing that many of our Lutheran people are viewing this movie, and since many of the students involved in the picketing and violence are in attendance at the university served by the writer, it seems desirable to offer a sober appraisal of what actually happened and what the implications might be for concerned Christians.

There are certain known facts which need to be stressed in the interest of honesty and fairness. There are a number of conflicting reports upon which there is disagreement and pertaining to which it may be impossible to ascertain the full truth. To deny that West Coast Communists were present at the committee hearings and intent on fomenting trouble would betray a naive susceptibility to Communist propaganda. Equally absurd is the thoughtless allegation that the University of California and other colleges in the Bay Area are hotbeds of Communist activity seeking to subvert our traditions and institutions.

Much of the confusion in the minds of our people could be eliminated if it were understood that opposition to the House Un-American Activities Committee stems from two quite different sources. As might be expected, the American Communist Party is opposed to any government agency that seeks to uncover its conspiracies and will endeavor to exploit for its own purposes any idealistic or liberal movement which can be turned to its advantage. *The Daily Worker* (official Communist publication) never ceased to indulge in tirades directed against the late Senator McCarthy, and has persistently fulminated against the House Un-American Activities Committee.

Does it follow that every person accused of Communist sympathies is guilty, or that every person who has criticized the HUAC is a Kremlin spy or a Communist dupe? Not at all. Many well-intentioned citizens whose integrity and loyalty are above reproach are convinced that the HUAC does more harm than good.

Much confusion could be eliminated if it were understood that opposition to the HUAC stems from two quite different sources

To appreciate the hostility displayed toward the committee in California it must be recalled that in 1959 more than 100 public school teachers were subpoenaed and their names given without comment to the newspapers. The inevitable conclusion was drawn by many that they were Communists or party-liners. The hearings were cancelled without explanation, but personal reputations were ruined and some teachers lost their jobs.

Thereafter, when the committee announced its intention to return in 1960 there were many who lodged a protest: 300 University of California faculty members, the Episcopal Diocese of California, the Friends Committee on Legislation, the California AFL-CIO, etc.

The point is that regardless of one's own opinion regarding the merits or demerits of the HUAC, it is evident that some who oppose it do so from a profound conviction that it has usurped functions which should be confined to the executive and judicial branches of the government, that its methods are objectionable, and that it tends to use its power to enhance the political ambitions of its members.

Under the Constitution of the United States we are free to debate the pros and cons of using a congressional committee to ferret out treachery and subversion. To detect an actual Communist is not easy and is best left to trained observers and authorized bureaus of investigation. The desire to defend America against its enemies must not lead Christians to violate the commandment: "Thou shalt not bear false witness against thy neighbor."

As for the infamous riots in San Francisco, this much is indisputable: What was intended to be peaceful picketing was converted into a rowdy defiance of law and order. Known Communists were on the scene and tried to capitalize (!) on the disturbances. Students resented being denied admission to the hearing room, while white passes were issued to people supporting the committee. Due to causes which cannot be fully determined, student belligerency erupted in a disgraceful melee. What remains unclear and is in dispute is where the primary responsibility lies.

One student rioter, with whom this writer is personally acquainted, gave this estimate: "What began as an idealistic and high-minded protest to infringements of American liberty by a committee that abuses its political power was perverted into an unfortunate demonstration of the power of mob psychology. The behavior of the students was boorish and inexcusable. Unwittingly they may have cooperated with the acts of Communist agitators. To suggest, however, that the students were Communist directed is a patent falsehood. The film is unfair and misleading."

However, some other student participants are not willing to concede that much. They insist that the conduct of the students was above reproach and that the police and the students incited the riot.

The film *Operation Abolition* i to elicit a highly emotional respon favor of the HUAC. Nearly all dents who were involved in the plorable incidents portrayed, as as some reporters and neutral ob ers, insist that it is a one-sided misleading presentation. That son the scenes have been juggled o their rightful chronological sequ has been admitted. The narratio companying the film, it must be in mind, is by no means an unbi commentary on the events pict

If societies in the Lutheran Ch sponsor a showing of the film, it be wise if the pastor or an info layman serves as moderator for a cussion on all phases of the i

A young demonstrator resists police trying to get him down steps inside San Fra City Hall after fire hoses had repulsed groups from HUAC hearings.—Wide World

aised. To provide a balanced presentation, it might be well to order Sounds of Protest," a recording available from SLATE, Box 893, Berkeley, Calif. According to an editorial appearing in the *Daily Californian*, campus newspaper, it is conceded that this "refutation" may be as one-sided and distorted as the film it seeks to counteract.

For a thoroughly documented rebuttal of *Operation Abolition*, pastors and laymen might examine "Let's Look at the Facts," by Robert W. Moon, appearing in *The Christian Century*, March 22, 1961. On the other side, the report of J. Edgar Hoover, director of the Federal Bureau of Investigation, can be acquired under the title *Communist Target—youth*.

The whole furor provoked by *Operation Abolition* and the call for the establishment of anti-Communist study clubs in the Lutheran Church induces the writer to make some further observations.

1. To understand the Communist movement we must realize that it confronts us on different levels: ideological, economic, and military, including espionage. Specifically, Christian reactions and counter-strategies will depend upon what phase of Communism is under consideration. As Christians for whom the ultimate realities are not discernible by sense of preception or scientific investigation, we repudiate atheism and dialectical materialism. As loyal citizens of a country whose freedoms we cherish, we are interested in law enforcement and the suppression of revolutionary conspiracies that threaten violence and bloodshed. We recognize that properly constituted authorities have the right to uncover and expose subversive influences.

In the present and in the past many spokesmen for "liberal" causes have underestimated the gravity of the Communist assault on American institutions and wittingly or unwittingly have permitted their organizations to be infiltrated by Communist agents or sympathizers. This explains how it has been possible for respected clergymen to become identified with groups which proved to be Communist controlled. To detect "hard core" Communists, however, is not an easy assignment and should not be undertaken by amateur sleuths or self-appointed super-patriots. Christian people will be well advised to refrain from pointing an accusing finger at individuals or organizations until or unless their guilt is fully established beyond any reasonable doubt.

2. Not all anti-Communists are worthy of Christian support. Many of the written and verbal blasts against Communism emanate from unsavory sources. Upon examination it will be found that numerous periodicals which have taken up the cudgels against the Red menace have an unmistakable anti-Semitic flavor. In some quarters anyone who questions racial segregation is regarded as a Communist agitator. All too frequently, dedicated Christian pacifists have been attacked as "Communists." Some militant fundamentalists have issued a brochure claiming that the Lutheran Church has come under Communist influence. Other fanatics have intimated that the Revised Standard Version of the Bible is the product of a Communist plot to undermine the old-time religion. Such irresponsible charges can only be detrimental. Christians must not endorse "hate" campaigns. Finally, it must not be forgotten that Communists, too, are people for whom Christ died—whose conversion we should earnestly seek by prayer and testimony.

3. From the pulpits and in the classrooms of our churches it should be constantly stressed that Christianity is not identical with the American way of life. To castigate the sins of Khrushchev and Mao Tse-tung may only make our own people more self-righteous. Many of the evils which we deplore in the Communist world, such as preoccupation with material goals, are widely prevalent in our own midst. Our primary responsibility is to render a prophetic judgment on the ills and shortcomings of our own society.

Much anti-Communist fervor must be looked upon with skepticism because it is closely tied to reactionary political and economic policies. The Christian's disavowal of Communist dogmas and tactics does not necessarily compel him to embrace the most extreme ultra-conservative elements who may have their own axes to grind under the guise of combating an alien ideology. As for the relative merits of free enterprise and the welfare state, there may be room for considerable disagreement among Christians. Jesus Christ was neither a Communist nor a capitalist in the sense in which we use these terms.

Mr. Moellering is Missouri Synod campus pastor at the University of California.

The policies of the American government, whether under a Republican or a Democratic administration, should never be construed as synonymous with the will of God. To offer constructive criticism of Congress or the President is not disloyalty. To propose peaceful, even if drastic, changes in the structure of our laws and institutions is not un-Christian. Accordingly, to disagree with the House Un-American Activities Committee is not in itself a sign of Communist leanings.

4. Some serious misjudgments would be averted if it were clearly understood that not all declared objectives of Communism are undersirable. Who can deny that a more equalitarian society would be more in accord with Christian love than a wide gap between millionaires and paupers? Who can argue that Western imperialism did not include the cruel exploitation of "backward" colonies?

To assume that everything favored by Communists is automatically detrimental to the best interests of humanity would be a stupid blunder. Communists boast that they do not discriminate among their members on the basis of color or nationality. Does this suggest that such fraternal relations should be avoided by Christians? On the contrary, we can often learn from our enemies.

Communism is all the more dangerous because it professes some commendable goals and proclaims many partial truths. Where we must disagree sharply with the followers of Marx and Lenin is in their assumption that "the end justifies the means," as if, for example, the liquidation of all capitalists, would help prepare the way for the creation of an ideal society.

As a historical institution composed of fallible humans, the Christian church has made many mistakes. The Marxist critique, if taken seriously, can be beneficial in purifying the church and calling its attention to aspects of its own teaching which have been neglected. Therefore, it is precarious, to say the least, to jump to the conclusion that whenever a Christian leader or a denomination makes a pronouncement which resembles a Communist directive it is the tool of the Communist Party.

Luther's comment in his *Large Catechism* on the Eighth Commandment is applicable here: "If I recklessly pass sentence upon (my neighbor), I com-

(Continued on page 19)

Through this new development in providing for the aged the Division of Charities is carrying out its concern that retirement homes must provide

Total Care

By Rolf E. Aase

A dramatic demonstration of a new concept in the care of the aged is being planned in St. Paul, Minn., under the guidance of the ALC's Division of Charities. The Lyngblomsten Retirement Center is being developed there to provide "total care" for the aged.

Most programs for retired people, whether government or private, are planned for those who are well, according to the Rev. John M. Mason, assistant director of charities. "They disregard the fact that old people become older and infirm, and need help," he says. When a person in a retirement home becomes unable to care for himself, he is told to find another place where more extensive care is available.

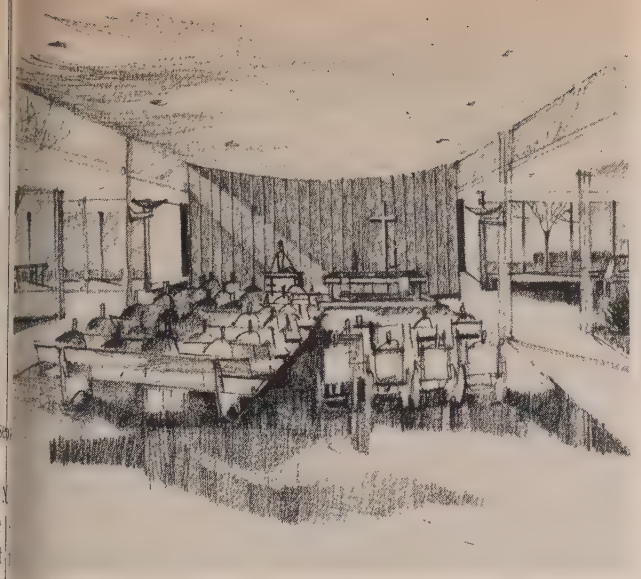
"This is shattering to his personality," declares M Mason. "A retirement home is not the only place an old person, but when he enters one he must assured that this place can give him complete ca

This thinking is behind plans now being carr out for development of the Lyngblomsten Hor It will eventually include a complex of buildi that will provide:

1) apartments—of one, two, or three rooms— those who need no special care but simply w comfortable accommodations.

2) "sheltered care" in single or double roo without kitchen for those who do not want to p pare their own food.

An architect's sketch of Lyngblomsten Home after completion of present building plans.



The chapel at Lyngblomsten will have an area where patients who are in wheel chairs may come in to participate in the services.

In addition to private rooms and apartments, the center will have recreation rooms where residents may gather to relax and converse.

3) "nursing care" for both ambulatory residents and bed-care patients.

4) "intensive nursing care" with special equipment to care for cases of long term convalescence and the infirm aged.

The Lyngblomsten Home (named after a native flower in Norway, the blue heather) traces its origin to 1903 when 11 Norwegian women formed a reading circle. They soon decided to try to support an old people's home. Since then the society, with branches in several communities, has constructed and maintained a 45-bed home for the aged in a residential section of St. Paul near a park and the state fair grounds. The society was reorganized last year as a corporation of ALC congregations in the St. Paul area.

The existing building will continue to be used, and additional buildings will be erected around it in a manner intended to retain the park-like setting. The first new building will be a combination residential-nursing care unit which will have room for about 140 people. As other buildings are erected, this unit will become the intensive nursing care facility.

The next step in the development will be an apartment building with facilities for nursing care. The third phase of construction will be more apartment buildings for those who wish to live independently. Extent of the development of the home and date of its completion will depend on the demand for its facilities.

The various buildings will be joined by covered walkways. A social and administrative center will provide kitchen and dining room, lounges, meeting rooms, offices, and a chapel.

The center will be the largest project of this kind that the church has undertaken. Already a large number of persons from several states have indicated their interest in the home. Rates are intended to be within the reach of retired persons of modest means, or living on pensions.

Carrying out the concept of total care for the aged does not require a complex of buildings such as planned for the Lyngblomsten Home, Mr. Mason stresses. Even if there is only one building, he says, it can and should be constructed with the idea that it will be able to provide complete care for all who live there, although this means costs of construction will be somewhat higher. All homes for the aged being built under the Division of Charities are now planned with this in mind.

Pastor Alvin G. Lewis

The Rev. Alvin G. Lewis will be installed as superintendent and chaplain of the Lyngblomsten Home on July 16. "The future of Lyngblomsten has become," he says, "for all of us who are working with it, a thing of electrifying interest and possibility. The vast opportunities for expansion and service are almost overwhelming." Pastor Lewis will begin his duties the first part of June. He is currently serving as pastor of St. Anthony Park Lutheran Church, St. Paul.

LUTHER'S ADVENTURES IN ALC-LAND

Second in a series of two fantasies

By Walter G. Tillma

ARRIVING in St. Louis on the Wabash you can get off either at the Delmar Station, which is closer to Concordia Seminary, or at the Union Station, which is closer to 210 N. Broadway. Luther took the former option, not realizing that all the VIP's of the Missouri Synod had assembled at the Union Station. The result was that he was met by nobody, which gave him ample opportunity to observe American civilization 54 years after his first visit to St. Louis.

Thus, for example, he ambled into an establishment where hundreds of men's suits and ladies' dresses were being made, all without backs. He had heard a great deal about rackets in America, but he could not imagine that there would be any buyers for that kind of garment. A Concordia student working at the establishment explained to him that these garments were being manufactured for morticians.

"Morticians," Luther mused, "that must be derived from Latin *mortuus* which means dead business."

"On the contrary, Dr. Luther, the business is very much alive. There are 25,000 morticians in these United States, and we do business with 5,000 of them. We used to call them undertakers, but with prices skyrocketing we had to find a fancier title for the trade."

Luther remembered the simple funeral customs among Christians of earlier days and wondered how these pagan customs had entered the world once more. One of the visiting morticians explained to him that a funeral that costs less than $1,000 would hardly give comfort to a family in distress.

"But what about the Word of God?" Luther asked.

"Oh, you mean the preacher. He usually gets from $5 to $10 if anything at all."

"No, I mean, doesn't the church have anything to say about it?"

The undertaker looked gloomier than ever. "Yes, some preachers and ministerial conferences are trying to hurt the business, but human nature being what it is we are convinced that the people will not listen to their pastors in these matters."

In the meantime the Concordia student had called "the Vatican," which in common Missouri parlance is 210 N. Broadway. ("Another Romanizing tendency," Luther observed.) A carload of VIP's had arrived. In the car Luther confided to his friends his worries about American funeral pageantry.

A kindly elderly gentleman smiled and replied, "If you are worried about funerals, Dr. Luther, you should see our weddings. That is a real cause for worry. Most of our pastors get their ulcers not at funerals, but at weddings." And he gave him a hair-raising account of wedding customs in America, underscored amply by statistics ("Another new innovation of Lutherans. In 1907 there were hardly any statistics to be obtained") of how stewardship of time, talents, and treasure went overboard when the wedding bells were ringing.

Another man sitting in the car remarked, "An average wedding takes about 7½ times as long as a church service on Sunday, considering all the time wasted with rehearsals, receptions, etc. That means that a pastor has to work 7½ hours for a piece of wedding cake and is so pooped by the end of the ordeal that he cannot preach a decent sermon on Sunday. And all this for two young people, while the congregation goes hu eating the crumbs which fall off wedding table."

Luther, who remembered the ple but beautiful, unrehearsed v dings of former days, especially weddings at Wittenberg which v conducted in accordance with the structions laid down in his *Marr Booklet,* was saddened by these periences with modern funeral marriage customs.

BUT there were many things cheered him up. For one th the number of synods had decre sharply. Missouri was engaged friendly conversations with the tional Lutheran Council and the theran World Federation. The

ng toward the ALC was generally iendly.

"Every Lutheran merger is a move oward conservative Lutheranism and defeat for the unionists," a friendly professor remarked to him. And he vent on to demonstrate to the re-ormer how the Norwegian merger of 917 and the United Lutheran merg-r of 1918 had done away with some f the objectionable practices within he synods concerned. The same had appened in 1930 when the old ALC nd the American Lutheran Confer-nce were formed. It happened again n 1960 when the ALC merged at Minneapolis and it will happen again when Augustana, Suomi, and the Happy Danes will merge with the ULCA.

The men were high in their praise f Augustana's role in the coming nerger and of the church-statesman-hip of Franklin Clark Fry, who cor-ected some of the objectionable practices within his own body. Al-though there had been some feeling hat the so-called "Lutherans of the center" were tightrope-walkers who ried to tread the narrow path be-tween Missouri and the ULCA, this eeling, especially as far as Missouri was concerned, was disappearing quickly.

Thus the prospects for closer co-peration looked bright. (The Mis-sourians preferred the term "federa-tion" to "merger" however.) There were problems within the Synodical Conference, especially with the Wis-consin brethren and the Little Nor-wegians, and it would be utopian to expect a 100% success in Lutheran unity. But eventually all but a few scattered dissenters might find them-selves under one roof.

With these assurances ringing in his ears Luther rocketed on the Zephyr-Rocket, which its occupants called a "milk train," to the Holy City. In case you have not yet per-ceived the identity of this Holy City, let me explain that I am referring to Minneapolis, which the weary travel-ler enters best from the east, coming from Luther Seminary. Thus also Luther on his pilgrimage.

The faculty of Luther Seminary was not divided. They were all Nor-wegians, including two Baltic Nor-wegians who had come here from Latvia. But it was by no means mon-olithic. There were still the three mainstreams of Norwegian Lutheran-ism present, whose representatives had their different approaches to dif-ferent problems, although before World War II they had all been "repristination" theologians. Luther gathered that this was an obnoxious term and asked for its meaning. He was told that Webster defines "re-pristinate" as meaning "restoring to its original state," in this case theol-ogy. Luther wondered what was so bad about it. He had done the same thing in the Reformation. Was he then a "repristination" theologian?

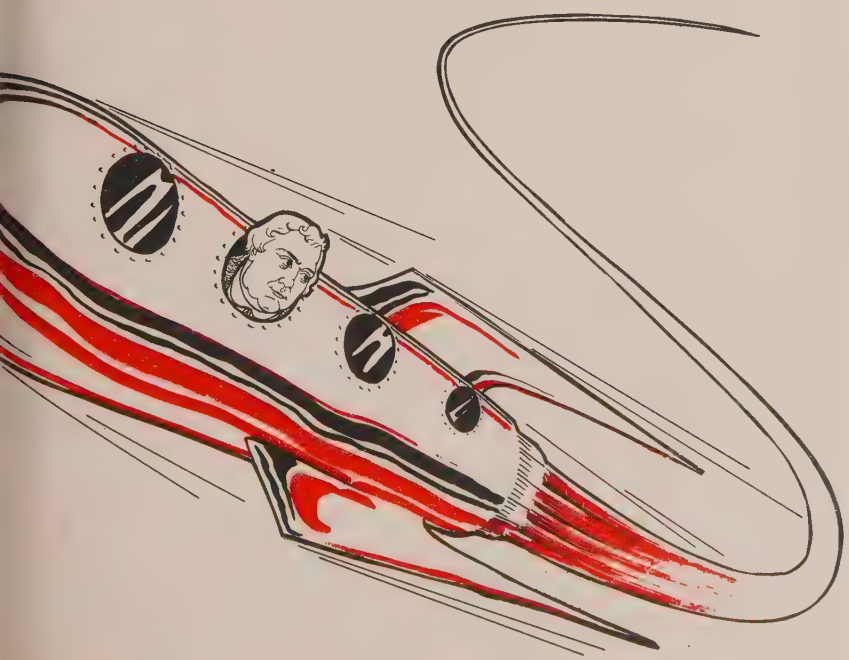
"I guess so," one of the professors, who was of the post-World-War-II vintage, admitted. "But be that as it may," he continued, "we have changed radically. This winter not only men like Dr. Caemmerer of Con-cordia spoke at Saskatoon Luther seminary and Dr. Scharlemann spoke here, but all varieties of Lutherans, including Jerald Brauer of Chicago, Hanns Lilje, Fridtjov Birkeli, and Hans Bolewski appeared as guest lec-turers. To top it all off, Bishop Ste-phen Neill and Dr. H. Richard Nie-buhr, who have not the faintest con-nection with the Lutheran Church, were scheduled to hold forth to our students."

Luther had noticed before his ar-rival in St. Paul that Lutherans were much more open-minded toward their fellow-Christians than half a century ago. Browsing through the back is-sues of the *Concordia Theological Monthly* and *Lehre und Wehre* he had read the articles that had been written at the demise of the various popes, from Leo XIII to Pius XII. The latter article had even been con-tributed to this Missouri publication by an ALC professor and had been extremely lenient.

He had also heard of Valparaiso's exchange of ideas with Notre Dame, with the whole religion departments of the two schools exchanging visits, and of Jesuit fathers addressing Lu-theran convocations in various places. Of course, there were still a few old crusty individualists who insisted on the right to view Rome critically, even in THE LUTHERAN STANDARD, but they were of a passing genera-tion. The names of Tillich, Niebuhr, Ferré, and other "wild Protestants," i.e., Protestants without a special domicile, were bandied back and forth among Lutherans, often with approval.

The Lutheran Church had changed tremendously in these past 50 years. By 1925 most ELC members were reading their church paper in the English language. In the synods which formed the former ALC the same process took place. And al-though the Danes, especially the happy Danes, and the Finns, were somewhat tardy in adopting the Eng-lish language, the most formidable barrier to the Americanization of the church had been overcome, both for better and for worse.

Yet the fact remains that her past sins are catching up with the Lu-theran Church. Only a small frac-tion, from 7% to 30%, of the immi-grants from Lutheran countries of



the Old World have become members of the Lutheran Church in this country, due not only to the language question but to the continuous squabbling among Lutherans.

After the 25th cup of coffee, Luther asked whether Bill from Augsburg Publishing House had arrived to take him to 426 South Fifth Street, Minneapolis. Thereupon, Bill was presented to him and he took him to his car on whose bumpers the tattered remainders of two election stickers, reading "Nixon-Lodge" and "Kennedy-Johnson," could still be read.

"How can you serve two masters?" Luther asked.

"My wife belongs to one party and I to the other. So we compromised and put both stickers on the bumper," Bill replied. "You see, this is typical of American Lutheranism. My father was German, my mother was Swedish, I married into the Lutheran Free Church, and we decided to compromise on the ELC and are now in the ALC."

At the church headquarters the Reformer first visited the Augsburg Publishing House people, who had been described to him by the editor emeritus of the *Lutheran Witness* in St. Louis. Since, however, the editor of THE LUTHERAN STANDARD had taken over the place which formerly served as a coffee shoppe, he had to be satisfied to quench his thirst on water.

First, Luther paid his respects to Ole, who had more inside stories about the formation of the ALC (since he had been on JUC) than anyone else. At Ole's office he also met the general manager of the publishing house, who took him on a conducted tour of his plant. Lutheranism, with three large publishing houses, was no longer a voice in the desert. Augsburg, Muhlenberg, and Concordia have done more publishing during the past 10 years than all the Lutherans of America put together in the past 200 years. Lutheran church papers, once read by a few hundred or a few thousand subscribers were now read by hundreds of thousands and their combined circulation was certainly over one million.

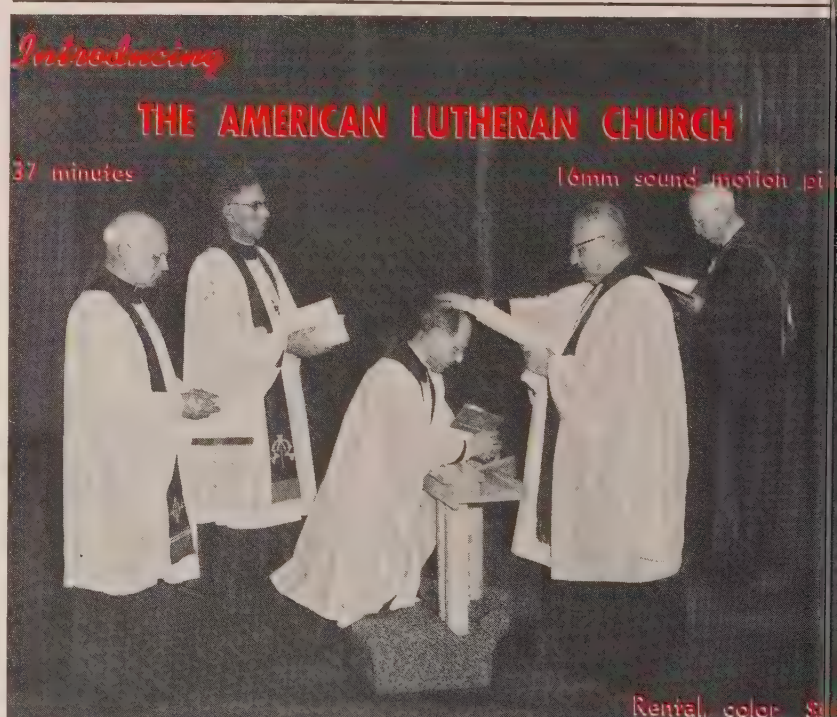
Luther was now ready to enter the Holy of Holies. Past a clear-glass water cooler he was led in solemn procession by Ed, Bob, Ole, Bill, Randolph, Wilfred, and other curious journalists into the office of Fredrik A. Schiotz, who in spite of his 100% Norwegian name—or because of it—has been credited by E. Clifford Nelson with having led the ELC out of her isolation. Fred combined in himself the world-wide outlook of Franklin Clark Fry and the quiet determination of John W. Behnken. "He will make an excellent president for the ALC," one of the accompanying men murmured to Luther, "and he may be the man who will bring together the ULCA and Missouri in one Lutheran Church."

Fred had assembled all the heads of the various departments of the new church to give an accounting to Dr. Luther. They spoke freely and without any undue fear that their remarks might be misinterpreted by the brethren. Luther found out that some of the problems confronting the new church are trivial. Such as, Sid's worry over which college would be allowed to call itself "finest in the East or West," which could claim the best choir, the noisiest band, and the most ferocious athletic team.

More serious was the question of religious instruction, both in Sunday school and on the higher level spite of the vast improvemen teaching material there were teaching problems, and the co tition with the world was a con source of worry. This had hac bad effect upon the recruitmen the ministry. And in this respect opinion was divided whether th cal pastors, materialistically-mi parents, or some teachers at the lege or seminary level were t blamed for this disastrous sho facing the new church. In one o colleges pre-theological enrolln had declined over 50% in a 10 period. It was felt, however, with God's help this situation be remedied. "Just look at Miss They have 1,056 theological stu this year."

Luther reminded the men similar problems had existed in 1530's, during his own lifetime also warned them that these and ilar problems will be with the ch until her consummation in et glory.

He was happy to find out tha



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ese men were committed to Lu-eran cooperation and that this co-peration already existed on many vels, "including the life insurance mpanies, where we have our gents working for the Missourians d where Missourians are sitting on e Minneapolis and Waverly oards."

"This is the real Lutheran under-round," someone remarked, "and if othing else will work, perhaps we an bring them together under the ogan, 'Lutherans United for Life nsurance.'"

There were other problems which ere discussed at great length. Some f the problems, e.g., the work of orld missions and of home missions, uther had known from previous isits. Others, such as, social work nd student work, were completely ew to him. It seemed to him that he Lutheran Church, and in a spe-ial way the ALC, was earnestly and manfully tackling these problems.

As Luther left the conference and prepared to return to outer space, he remarked to Fred that he was happy o see Norwegians and Danes and Germans living in America and work-ng together in the kingdom of God.

"Where are you going now?" Fred asked solicitously.

"I am going out to have some *lute-fisk*," Luther remarked. "I remember how I liked the stuff when Magister Bratt brought a whole suitcase full of dried *lutefisk* to Wittenberg and Kitty, my Rib, prepared it for our table. Then Hamlet, Prince of Den-mark, would be there, drawing up his royal nose at the smell of the dish and drinking several. . . ."

"Be careful," Fred cautioned. "See this clear water cooler in front of my office. When we talked union with the old ALC some of our men were afraid that this cooler would turn to sparkling gold. But we Norwegians like it clear. Let's keep it this way."

"Don't worry," Luther laughed, "I was going to say coffee. For Hamlet was a great coffee drinker, and cof-fee always goes well with *lutefisk*."

"But there was no coffee in those days," Fred exclaimed.

"Oh, let Nelson, Holm, John Jen-sen, or Meuser worry about this. They are historians and know every-thing. Or perhaps Larsen and Ny-holm, the big Kierkegaardians, will also be authorities about their com-patriot Hamlet," Luther replied and vanished.

Operation . . . from page 13

mit a greater sin than he. If you dare not prefer charges before the ap-pointed authorities and be responsible, keep silence. Every report that can-not be legally proven is false witness. That which is not publicly substanti-ated, no one shall publish as truth."

5. Not for a moment must we lose sight of the centrality of the Gospel with all its implications for the totality of our life. The conquests achieved by Communism should cause us to redouble our efforts to proclaim the saving message of the crucified and risen Christ throughout the world—if possible behind the iron and bam-boo curtains. The Christian concern over the threat of Communism must not be limited to negative action like denunciation and exposure which may only spread fear and suspicion.

If study clubs are formed in Lu-theran churches, they should move be-yond nationalistic chauvinism to a careful examination of such basic writ-ings as *The Communist Manifesto* by Marx and Engels or *State and Revolu-tion* by Lenin. Amid all the shouting and haranguing there is often wide-spread ignorance about the real con-tent of Communist doctrines. To meet the challenge of Communism we must know what it is.

At the same time it is desirable to investigate the causes of Communism and inquire why it appeals to so many people in the world. Has Christianity lost ground by default because it has been too closely associated with the privileged classes? Have we forgotten what we sing in the Magnificat—that Jesus Christ came to "put down the mighty from their thrones, exalt those of low degree, and fill the hungry with good things?"

Unemployment, racism, slums, star-vation, disease, are all problems de-serving top priority among Christian people whose love for Christ should motivate them to eradicate human suffering and injustice wherever it per-sists. Hence, the struggle against Com-munism should include a positive pro-gram of Christian-endorsed social action.

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EDITORIALS

Communists and Anti-Communists

Seldom does a news item bring as many letters to the "Mr. Editor" column of the LUTHERAN STANDARD as did the one headed "Film Called Inaccurate" in the March 14 issue. The film referred to was *Operation Abolition*. The story did not state the opinion of THE LUTHERAN STANDARD. It reported that one group had urged "caution" on the part of churches in showing the film and that another group had criticized the film as "inaccurate and misleading." The story listed six newspapers who had likewise asked some serious questions about the film. However, it also reported that another group had disassociated itself from these statements of criticism and, therefore, in essence supported the film.

On the basis of that news story we received about a score of letters, all but one of which took the point of view generally expressed in this quote from one of the letters: "I was amazed and disturbed to find that your editorial staff *has now definitely gone on record* as favoring the ultra-liberal wing of American politics that is helping the Communist effort to discredit and abolish the House Un-American Committee of Congress." Up to that time we had not "gone on record" with any opinion of our own, although in an editor's note to a letter we let it be known that we at least felt that there were two sides to the issue.

We are grateful to the Rev. Ralph L. Moellering, Missouri Synod Lutheran student pastor at the University of California, whose article, "Operation Abolition, a Report and an Evaluation," on page 11 of this issue, so substantially expresses our point of view. We consider his article one of the best we have read on this subject. Not the least of its good qualities is the fact that it breathes the air of fairness. We highly recommend Pastor Moellering's article if for no other reason than that it gives the events of the San Francisco fiasco in the proper historical perspective. Although the article leaves little doubt as to where the writer stands, it takes neither the side of the students nor of the police but tells you where you can get both sides of the story.

Writers to our "Mr. Editor" column have been sending us all kinds of literature backing up their side of the story. We're sincerely grateful for their interest. We read the material. In fact, we had read it before they sent it. After all, we do investigate both sides of an issue before we write about it. (We say this not to discourage readers from sending us any information they think may be hel to us.) We might suggest that they now be equ fair and read as much material on the side of story that does not agree with their thinking.

One of the most helpful statements in Pa Moellering's article—a statement that we wo commend to many of the frantic spreaders of teria—is this one: "Much of the confusion in minds of our people could be eliminated if it w understood that opposition to the House Un-Am ican Activities Committee stems from two q different sources." Of course, the Communists opposed to the HUAC. But there are other pe who are no more Communist than were St. J and Martin Luther but who have serious quest about the tactics of this committee. Two individ or groups opposed to the same thing are not ne sarily in agreement with each other. In fact, t may be as much opposed to each other as they opposed to a common enemy. We are just as str ly opposed to Communism as is, for example, John Birch Society. We feel, however, that the tics of some of these extreme right-wing organ tions can in the long run be just as detrimenta our freedom as is Communism.

One of the weaknesses of many self-appoin Communist-hunters is that they fail to disting among three groups of people. On the one ha there are the Communists. They meet clandesti and plot the overthrow of the government. W definitely opposed to them and we're willing to h up those who fight them. Secondly, there are gro of pseudo-liberals who unwittingly allow themse to become fronts for Communists. These likev are dangerous, although they don't mean to be.

There is a third group which we are convin is by far the largest, and with which we align o selves. This group is grateful for what the "Am can way of life" and a capitalistic economy h done for the world, but they are not willing to m either of these synonymous with Christianity. fact, they take seriously the constitution of United States, which allows for proper and de cratic procedures by which we can from time time adjust our system to meet the problems of day.

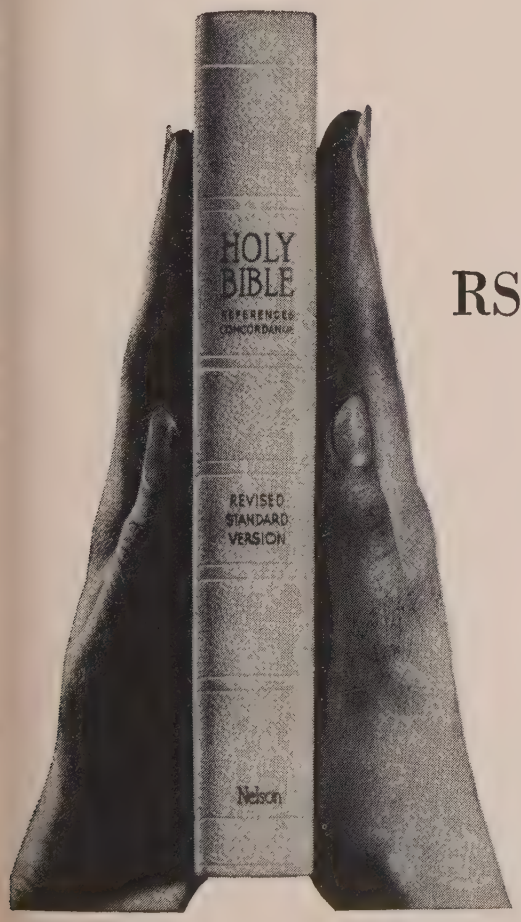
This group naturally attracts students and thos academic circles who are used to asking quest and evaluating present conditions to discover wh er they have enough truth in them to stand. group, though strongly opposed to Commun takes the attitude that just to be anti-Commun is not enough. They are much more inclined suggest positive action that gets rid of the ca of Communism. Those who have confidence in

power of truth have nothing to fear from this third group of people. If the status quo is as good as its supporters insist it is, honest students will discover it no matter how much they may also study Communism. To label as Communists or as dupes all who are critical of ultra-right wing political and economic positions or who honestly call some of the procedures of the HUAC into question endangers the American system of free inquiry.

Those who like to quote J. Edgar Hoover in the fight against Communism and front organizations might do well to study this quote of his too: "There exists today in our land a vital 'rift' which the Communists are exploiting. Unfortunately, this involves certain people across the country who engage in reckless charges against one another. The label 'Communist' is too often indiscriminately attached to those whose views differ from the majority. Those whose lives are not led according to what one segment of society might decree to be the 'norm' are too frequently challenged as 'Reds.'"

In conclusion, we reiterate, the LUTHERAN STANDARD is now and unalterably opposed to Communism. We are also opposed to any other "ism" that is so obsessed with the necessity of keeping our affluent society and our high standard of living that it is afraid to allow people to ask questions about it and criticize it. We are grateful for the blessings we have received under the American way of life, though we don't equate this way of life with the will of God. We will continue to fight Communism, but we will also keep in mind that the events of the world may be God's judgment on our preoccupation with material things.

Neither do we intend to give way to the hysteria of some of the rabid anti-Communist organizations. The way of the Christian is not the way of fear. This is the time to read Isaiah: "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundation of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth princes to nothing. . . . Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength." —W.B.



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MR. EDITOR...

DOUBLE-TALK COOLS FIRE

Sir:

On page 42 of our hymnal we rightly confess our sins, followed by the minister announcing God's forgiveness. Then in the Kyrie we again beg for mercy and the salvation of our souls—moments after the proclamation of the Gospel! There are pious folks who come to church with a heavy load. After having sincerely confessed their sins they hear the glorious proclamation of God's grace and their hearts burn within them. I believe this burning is cooled and a question is raised in the Kyrie as we call for mercy. The power of the Catholic Church rests on this very thing of doubt, lack of assurance. Can a born-again believer be on fire for the Lord without assurance of salvation?

VALDEMAR HOVDE
Minot, N. D.

IT'S ALL FRUIT OF THE VINE

Sir:

The word "wine" is never mentioned in connection with the Lord's Supper in the New Testament. The only expression used is "the fruit of the vine" and "the cup." Therefore it will be equally right and scriptural whether we use the grape juice as it comes from the grapes or use it fermented, red or white.

G. J. OSTREM
Minooka, Ill.

MORE SUPERMARKET RELIGION

Sir:

In response to "Supermarket Religion" (Mr. Editor for March 28), I remember how it was suggested to our (Luther League) that we urge local supermarkets to replace obscene literature on their stands. What more Christian literature could they offer than God's Word? Perhaps some local churchman has urged the owner of the store to place these Bibles on sale. That supermarket probably distributes more Bibles than I ever have. . . .

DOROTHY HERMS
San Antonio, Tex.

. . . I was sad that a Christian can object so strongly to distribution of the Gospel. According to Mr. Dahl's viewpoint, the effectiveness of God's Word is directly related to the method and place of distribution. Thus it will be more effective when preached in one of our beautiful modern churches from a Bible bought in a bookstore than in a mud hut in Africa. If the Holy Spirit is to remain in "stained glass sanctuaries" and *not* "descend upon main street" (where we sinners are to be found), then I am afraid every one of us is lost.

MRS. ARLA MORCK
Dickson, Alta.

STILL VERY MUCH ALIVE

Sir:

The unfortunate and inaccurate use of the phrase "the *former* Plymouth Youth Center in Minneapolis" in a recent issue has caused deep concern among our friends. To set the record straight, the program and concept known as the Plymouth Christian Youth Center is still very much alive. As we strive to increase our service and define our role in the ALC, the Plymouth Youth Center continues to:

- provide a Christian witness to an unchurched area in North Minneapolis through a daily program of crafts, recreation, etc.;
- serve as a workshop for seminarians and college students;
- operate a dynamic summer camping program for youth with problems;
- supervise seminarians serving as probation officers;
- pioneer new approaches and programs to reach groups whose spiritual needs have not been met by traditional methods of American Lutheranism.

Plymouth Youth Center is officially related to the church through the Board of Charities. Over 90% of our operating budget is provided by interested individuals and groups.

ORWOLL ANDERSON, chairman
PYC Board of Directors

THE FACTS ON ESTONIA

Sir:

Why does the *L.S.* publish Communist propaganda without checking facts? In a recent news article (April 11) according to so-called Archbishop Kiivit of Soviet Estonia, 85% of 1.5 million Estonians belong to the Lutheran Church. He states that Lutheran membership has increased despite the fact that Estonian population 200,000 less than in 1940. This me Estonian population in 1940 was million. *Encyclopedia Britannica* st that it was 1,113,900 (1939). Ind population was reduced by 199, but Mr. Kiivit does not explain w Only 80,000 Estonians escaped to free world; the rest perished in R sian slave labor camps.

A. ERICKSO
Dayton, Oh

- The news item was taken f *Kristeligt Dagblad* of Copenha Denmark.

PUBLISH GOOD TIDINGS

Sir:

I have been very enthused ab the American Mission to the Gre method of spreading the Gospel Greece. They print a Gospel mess in 95% of the newspapers; respo have been far above expectati Why could not each men's gr sponsor and write Gospel messa for each weekly newspaper. I k there are capable men from each gregation who could write these sages.

JULIUS NERLAND
Pierpont, S. D.

RED LABELS

Sir:

I am glad to see that you H gone on record stating that ina racies and distortions exist in movie *Operation Abolition*. Truly is a biased movie with one int to create mistrust toward students

We do not need new editors of *L.S.*, but rather must commend t for revealing the true side of this troversy and giving us something pray for. We must pray that our co try will not be undermined bec of fear and distrust. True, the C munist problem does exist, but can we even understand it when start labeling our students as C munist on the basis of one disto motion picture? This could bring to label everyone as Communist does not agree with us. Maybe th the intent of Communism.

MARVIN S. ANDERSO
River Falls, Wis.

Sir:

It is you who play into the h of the Communists when you d grade the authenticity and honest *Operation Abolition*. Mr. Whe (HUAC investigator) stated that very minor incidents were shown

of sequence but that they have no bearing on the truthfulness of the film. One would have to be nearly perfect to condense three days of film footage into 45 minutes without a discrepancy. Your comments are irrelevant and petty and the film speaks for itself.

Mrs. Norman W. Woehrle
Westerville, Ohio

TAXES AREN'T CHARITY

Sir:

I enjoyed the most timely article by Prof. Strietelmeier, "Brother's Keeper or Sucker?" (April 11 *L.S.*). I think the key to the problem is the question he raises, "Why must we be compelled to help them by law and through taxation?" I am aware of no reference in either the Bible or the Constitution in which the responsibility of the public welfare is assigned to the state. I cannot agree that the government is involved at all. The seriousness of the problem has been blown up way out of proportion by politicians who want to give the impression that they are the saviors of the downtrodden.

Do you think private contributions would be continued in the face of government taxation for the same purposes? We might as well turn over all our church institutions . . . I cannot believe that the bureaucratic, inefficient, impersonal, graft-susceptible federal government can do a more effective job of administering to the needy through forced taxation (a morally wrong approach) than the dedicated members of our churches.

Paul E. Meyer
Michigan City, Ind.

Sir:

There is a vast difference between a Christian who gives to those in need and the citizen from whom money is taken in order that it might be given to someone else. There is nothing Christian about the latter. At no point in the Bible does God instruct the government to take one man's money and give it to another. You cannot make the end justify the means. We mislead people if we teach them that tax money makes a Christian witness. That which is given in Christ's name glorifies Christ. The end result of this article is a vote for socialism, not for Christian charity.

Kent E. Spaulding, pastor
Tacoma, Wash.

Sir:

I wish to thank Prof. J. Strietelmeier for that fine article. Our people could profit by taking heed to the proverbs he quoted. Congregations could be less extravagant: lights are left on in unused rooms until the custodian makes his rounds. Why must all communication be by mail? One pastor placed mailboxes for his people in the church. Mail that is not removed for several Sundays is taken to the party in person.

Marie Venzke
Wausau, Wis.

NOT UP TO STANDARD

Sir:

In the April 11 Question Box is a question about preaching from Revelation. The reply says many series include texts from this book. In the three series of church year texts commonly approved in the Lutheran Church there are 364 texts. How many are from the last book of the Bible? Ten. Since All Saints' Day seldom falls on a Sunday the three texts for that day are seldom used in Lutheran pulpits. That leaves seven; that hardly adds up to a comprehensive preaching on the book. If one reads Revelation 1:3, he wonders whether the answer given in the *L.S.* holds water. The argument that pastors ignore the book because it is difficult is juvenile logic. Evasive, obscure, and specious answers will not keep The Lutheran Standard "up to Standard."

Rev. Oscar Rem
Rubicon, Wis.

HOW TO LICK UNEMPLOYMENT

Sir:

Let me congratulate you upon your Christian outlook on social and economic problems, especially in your editorial on unemployment on April 11. Nevertheless in the third paragraph you reveal the same circumscribed attitude toward this misfortune so characteristic of Lutherans. You consider that we must try to reconcile conflicting interests so that unemployment may only be ameliorated.

This terrific economic struggle puts a premium on looking out for oneself—we honor, in fact, the successfully selfish. Then we expect Christian teachings of morality to supply the necessary restraint (which they don't) and finally are driven to set up a myriad of state policing agencies which are largely ineffective because big money finds a way to obstruct or evade legal penalties. Worse yet, we regularly seek out these business elements for financial support of our churches. And so we compromise and cater to the privileged few rather than taking up the cross of unending, vigorous protest against the age-old misappropriation of this world's goods by the few, all the while teaching the disinherited masses submission to such injustice when we should be teaching them that this unrighteous state of affairs can be corrected through socialized ownership. The Lord intended the earth for all to enjoy, not for a few monopolists.

O. E. Johnson
Bismarck, N. D.

SOME LIKE IT

Sir:

Many thanks for Edna Hong's "But This I Ask" (*L.S.*, April 11). Meaningful devotional poetry without sticky sweetness. Wonderful!

H. M. Andersen
Kettering, Ohio

Sir:

May I compliment you on the excellent emphasis given in the *L.S.* so far on missions. There has existed for too long a time a large cleft between the church and mission, at least in the minds of a lot of us. The church exists for two purposes: ministry and mission. Thank you for reminding us that the church is mission.

Arlen H. Stensland
Crosne, France

SOME DON'T

Sir:

May I suggest that so much news that fills our dailies, also the advertisements of Pub. House be left out of the Standard to some extent. The article by Karl Olsson on the kind of sandwiches had no place in the church paper. Please give us some good articles than can be used for our meetings . . . some lovely poems . . . something for the soul to cling to.

Mrs. Louis Johnson
Brunswick, Neb.

ALC IRKS

Sir:

The explanation which you give (for dropping the capital T in the name of our church) is satisfactory as far as it goes. However anyone capable of even shallow thinking can see that you are carrying this simplification much farther than necessary. To me, TALC is perfectly satisfactory. If you feel that is degrading, why cannot you say "The ALC"? The way you are doing it now only leads to confusion.

D. W. Ebert
Des Moines, Iowa

Districts . . . from page 10

convention memorialized the American Lutheran Church to take a hard look at its "multiplicity" of promotional materials and to evaluate them in light both of their necessity and "of their prospective degree of utilization."

Northern Wisconsin District

The Northern Wisconsin District met in Eau Claire, Wis., April 24-27.

One of the ways in which this district, under the leadership of Dr. Theo. L. Ohlrogge, made its influence felt was by giving strong approval to a bill that was before the Wisconsin State Legislature. The bill deals with the subject of releasing public school pupils during public school hours in order that they might receive religious instruction. The bill, 450A, allows an option by the local school board, and states that instruction in religion, given under a qualified instructor, approved by the state superintendent, and given with written permission of the child's parent or guardian, may be considered a substitute for school attendance.

The delegates at the Northern Wisconsin District also provided for a program of planning together with other Protestants for an active research in the study of church growth and adjustment. In taking this action, the district followed the recommendations of the Division of American Missions of the National Lutheran Council.

It was reported that the field of work to be undertaken in this cooperative venture would be research and planning.

The Lutheran Church—Missouri Synod in Wisconsin plans to enter the statewide research and planning organization, which will be administratively related to the Wisconsin Council of Churches.

There were many other actions taken by the three districts. The districts transacted routine business, heard many regular and special reports, and discussed many issues. The actions of the conventions seem to indicate that the church is striving to provide what one district president stressed as a most necessary element.

"The crying need of the world today," said Dr. Theo. L. Ohlrogge, "is the love of God possessing the human heart."

Deeper Life Conference Set

The 23rd annual Lutheran Deeper Life Conference will be held at the Medicine Lake Bible Camp grounds near Minneapolis, Minn., July 24 through August 6, according to the Lutheran Evangelistic Movement director, the Rev. W. E. Klawitter.

More than 1,500 registered guests are expected during the two-week period. Conference sessions will be arranged for all age groups.

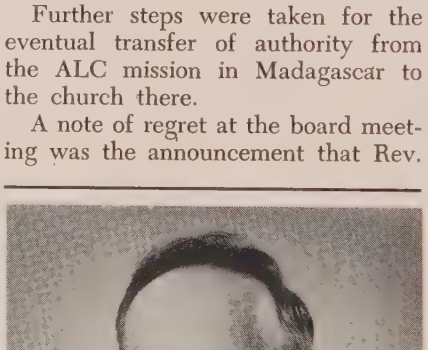
More Missionaries Called

Nineteen missionaries have accepted calls to serve in the foreign mission fields of the American Lutheran Church, it was announced at the two-day meeting of the ALC Board of World Missions last month. At the same meeting calls were issued to five additional missionaries, and plans are under way to call more personnel before the year is over. The board also approved the sending of seminarian Gene Afseth to Hong Kong for a two-year internship.

Approval was granted for the ALC Mission in Cameroun, Africa, to participate in the Yaounde Seminary, a union Protestant seminary. The purpose of the seminary is to assure instruction of students in their particular faith.

Further steps were taken for the eventual transfer of authority from the ALC mission in Madagascar to the church there.

A note of regret at the board meeting was the announcement that Rev.



Willmar Thorkelson, religion writer for the Minneapolis Star, has been elected to the Board of Publication of the ALC, to complete the term of Alfred Holtan, Minneapolis, who resigned because of ill health.

and Mrs. Lowell Hesterman have to return from Ethiopia for at l two years. Mrs. Hesterman has to submit to brain surgery, and though she is making satisfactory covery, she will need periodic ch ups in this country for two years

Missionary Hesterman was to h served as acting director of the sion in Ethiopia while Director l bert Schaefer returned to this cou for furlough this summer.

Among the Churches

UPPER MIDW

● Good Shepherd Church, Bisma N.D. (Pastor Robert Lynne), d cated a worship center on April Good Shepherd is a package mis congregation organized in Janu 1961.

● A new chapel will be dedic July 2 at a spiritual retreat to be l near Belcourt, N.D. Sponsoring chapel is the Ministry to Min Groups organization in North Dak

● Faith Lutheran Retirement Ho Wolf Point, Mont. (Chaplain-adm trator Tom Boe), has started build a home that will accommodate 60 ple. Willamette Lutheran Homes, Salem, Ore. (Director Oscar En breaks ground this month for units at which it will seek to pro a home in a Christian atmosphere "senior citizens."

● Our Savior's Church, Bird Isl Minn. (Interim pastor Ed. E. Dom has begun construction of an ed tion unit that will provide 14 c rooms and other facilities for the v of the congregation.

● St. Paul Church, Crookston, M (Pastor Alfred Oelschlager), dedic a worship and education unit Apr

● First Church, Clearbrook, M (Pastor Hubert F. De Boer), dedic a parish education building on A 23. The new brick structure has classrooms.

● Immanuel Church, St. Paul, M (Pastors E. Roald Carlson and J. Ad Pfeiffer), dedicated a 23-room ed tion building April 16. The ser was held in the Macalester Col gymnasium.

MIDWEST

● Decorah Church, Decorah, Iowa (Pastor I. M. Gjellstad), held dedication services April 23 for a new half-million dollar church that seats 600 worshipers. The congregation was organized in 1863.

● Bethel Church, St. Clair Shores, Mich. (Pastors William H. Range and John E. Ware), will dedicate on May 28 a new "T"-shaped modern church that seats more than 700.

● The first Lutheran Band Camp to be held in Illinois will begin August 13 at Long Lake Camp, 45 miles northwest of Chicago on the Fox Lake chain.

The one-week program of instrumental music instruction will be offered for Lutheran young people in grades 6 through 9, and will be climaxed by a concert on August 19.

The Band Camp will be held under the auspices of the Lutheran Council of Greater Chicago.

● Trinity Church, La Crosse, Wis. (Pastor Ernest N. Nelson) has added to its staff Pastor J. N. Lunde, formerly of Wittenberg, Wis., who will serve as visitation pastor, and Miss Cathleen Kelder, who will be the congregation's director of Christian education.

OHIO-EASTERN

● Prince of Peace Church, Poland, Ohio (Pastor Robert Trump), dedicated its first unit March 12. This congregation was organized in 1959 with the help of Martin Luther Church, Youngstown, Ohio (Pastor Luther Schliesser). The Youngstown congregation contributed $100,000 to the ALC American Missions program to make possible the organization of the Poland congregation.

● Christ the King Church, North Olmsted, Ohio (Pastor Eugene Swanger), became a congregation of the ALC on March 19. The pastor was installed on the same day. A few weeks later, on April 9, the congregation held dedication services.

● Resurrection Church, Sandusky, Ohio (Pastor Luther Mann), dedicated its church building April 23. Some 450 members were released by Zion Church, Sandusky (Pastors Theo. Stellhorn and David Wolber), to form the nucleus of the new congregation.

● Faith Church, Baltimore, Md. (Pastor Carl Molter), has in Miss Catherine Bradley a lay member-evangelist who has brought 43 children into the Sunday church school since October. Most of the children had not heard "much" about God before Miss Bradley contacted them.

● Christ Church, Woodcliff Lake, N.J. (Pastor James I. Opsal), dedicated its second unit on March 19. On the same day, Christ congregation expanded its program to two services and two Sunday church school sessions per Sunday. The education unit was made possible through a loan made by Trinity Church, Brooklyn, N.Y. (Pastor T. W. Maakestad).

● Epiphany Church, Mt. Vernon, Alexandria, Va. (Pastor Cecil Loy Propst) organized on April 9 and has built its first unit on land once owned by George Washington.

WESTERN

● First Church, Northridge, Calif. (Pastor Lowell O. Larson), has recently installed as administrator Mr. Ervin M. Mehlberg, who will have responsibility for office management, record keeping, purchasing, building and grounds control, stewardship, and coordination of volunteer activities. About 35 congregations in the Southern California area now have administrators.

● First Church, Vista, Calif. (Pastor Walter L. Singer), will soon relocate to a new five-acre site. The parsonage will be the first building to be constructed.

● First Church, Bothell, Wash. (Pastor A. L. Edmonds), dedicated a church April 16. Our Savior's Church,

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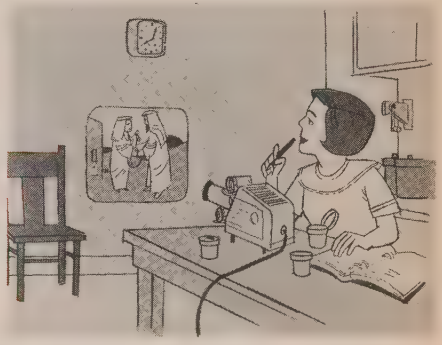

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Salem, Ore. (Pastor Donald Reese), dedicated a church on April 30.

SOUTH-CENTRAL

● An "intense enthusiasm" was the result of the spring retreat of the Rocky Mountain Region Lutheran Student Association, according to a report received from Arlene F. Dom, student counselor at the University of Colorado. Speaking on "The Life and Mission of the Church in Higher Education" was the Rev. Otto Bremer, assistant executive secretary of the Division of College and University Work of the NLC. The meeting was held at Peaceful Valley Lodge, near Estes Park, Colo.

● Trinity Church, Bruning, Neb. (Pastor John Hieronymus), dedicated a parsonage on April 23.

● In Arapahoe, Neb., Mr. and Mrs. C. A. Mues, members of Peace Church (Pastor Gilbert G. Mueller), have, with other people in the community, made possible the erection of a 51-bed rest home which will be in the same block as the church.

● The Rev. Kurt Hartmann, pastor of Immanuel Church of La Vernia, Tex., has been awarded a plaque for being the outstanding business or professional man in rendering unselfish service to Soil Conservation in the Wilson District for 1960.

● American Church, Grand Junction, Colo. (Pastor E. F. Wendt, D.D.), burned its mortgage April 30th. The congregation is planning a new sanctuary and parish hall.

Anniversaries

75th—Valby, Heppner, Ore.

Obituaries

Dr. N. Astrup Larsen, 82, died at his home in Decorah, Iowa, April 14. A native of Decorah, Dr. Larsen was the oldest son of the first president of Luther College. He served congregations in Fessenden and Minot, N.D., Tacoma and West Seattle, Wash., Sioux City, Iowa, and Lafayette, Calif. In addition, he served as a missionary to China from 1913 to 1927, and as president of the Iowa District of the ELC from 1934 to 1949.

The Rev. John F. Kitzelman, 68, died April 25. Born in Germany, he served parishes at Fort Morgan, Colo., and Beatrice, Neb. He served for years as administrator of the Martin Luther Home at Sterling, Neb., and as administrator of the Lutheran Hospital in Beatrice, Neb., from 1932 until his retirement in 1957.

The Rev. Joseph Johnson, 77, a native of La Crosse, Wis., died in his home in Kalispell, Mont., on April 13. He served as pastor in Boston, Mass., Minneapolis, Minn., Jamestown, N.D., and as visitation pastor in Kalispell.

Changes of Address

Robert G. Beckstrand, from Estherville, Iowa, to 525 6th Ave., International Falls, Minn. (Zion and Oak Portage).

Harold R. Blay (assoc. pastor), from Toledo, Ohio, to 29868 Park, Roseville, Mich. (St. Mark).

Frederick L. Bracher, from Hamilton, Tex., to P. O. Box 624, Bartlett, Tex. (St. John).

Paul R. Daneker, from Staten Island 8, N.Y., to 252 Chesterton Ave., Staten Island 6, N.Y.

Dale R. Deames (newly ordained, asst. pastor), 1424 N. 10th, Beatrice, Neb. (St. John).

Donald N. Eckerstrom, from Minneapolis 19, Minn., to Route 2, Montevideo, Minn. (Jevnaker and Mandt).

Fred M. Ericksen, from 113th and Union to 11357 S. Emerald Ave., Chicago 28, Ill.

R. O. Evans (retired), from International Falls, Minn., to 813 5th Ave. N., Minneapolis 5, Minn.

E. C. Fendt (pres.), from Ev. Lutheran Seminary to Ev. Lutheran Theo. Seminary, tal University, Columbus 9, Ohio.

Paul Frey, from R.R. 1 to R.R. 3, Sunman,

Kenneth E. Gorrell, from New Douglas, Il Emden, Ill. (St. Peter).

Alf V. Granberg, from Terrace, B.C., to Be Lomond, Alta., Canada (Bethany, Queens and Ibbestad).

John V. Gronli, from Brocket, N.D., to B 411 1st St. S.E., Harlowton, Mont. (Grace, ican, and Trinity).

Allan D. Hansen, from Lynwood, Calif., to Gilbert St., Garden Grove, Calif.

Henry N. Hansen (visitation pastor), fro 7th Ave. W. to 549 7th Ave. W., Spencer,

Olaf Hansen (missionary), from Tokyo, Jap Luther Theological Seminary, 2375 Como W., St. Paul 8, Minn.

George L. Hanusa, from Alta Vista, Iow Andrew, Iowa (Salem).

Raymond W. Heilener, from Gibson City, I County Line Rd., Route 1, Peru, Ill. (Imma

Henry Honebein (retired), from Jackson, to 3230 N. 60th St., Milwaukee 16, Wis.

LeRoy J. Iseminger (campus pastor), from V ing, S.D., to Augustana Academy, Canton

William Jeffs (newly ordained), 3128 E. Coves, Phoenix 20, Ariz. (Christ the King)

Philip M. Jorgensen (newly ordained), Bo Olds, Alta., Canada (St. Paul).

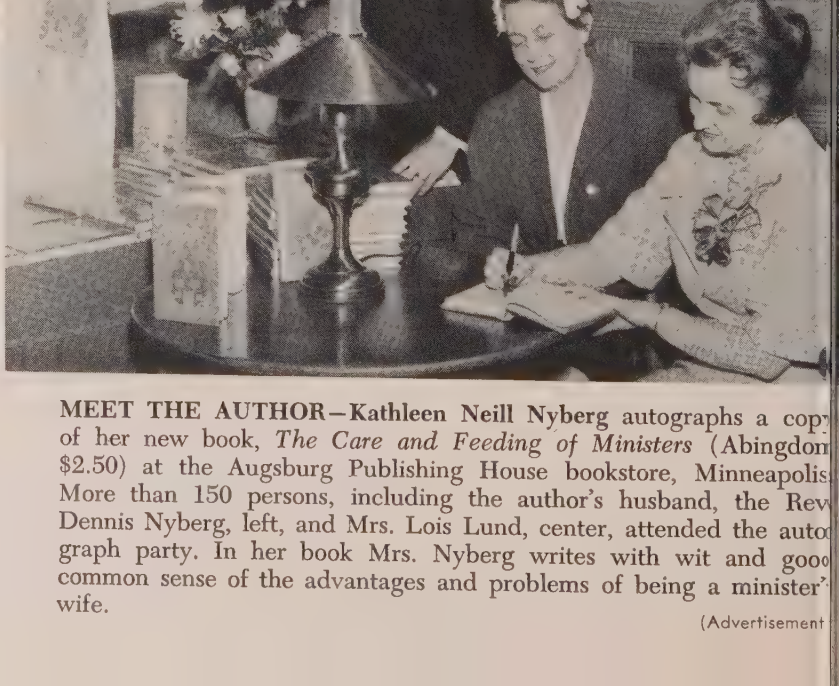
John E. Jorn, from Baltimore, Md., to 420 Dr., Pittsburgh 35, Pa. (Emmanuel).

Otto S. Juul (retired), from Sioux City, Io 8340 Redwood St. N.W., Minneapolis 21, M

C. Scriver Kloth, from 4404 N.E. 27th A 4330 N.E. 37th Ave., Portland 11, Ore.

Walter F. Koepplin, from 2408 Kensingto to P.O. Box 9142, Lansing 9, Mich.

Sherman I. Korshavn, from 1156 E. Steff to 129 N. Hacienda Ave., Glendora, Cal



MEET THE AUTHOR—**Kathleen Neill Nyberg** autographs a cop of her new book, *The Care and Feeding of Ministers* (Abingdon $2.50) at the Augsburg Publishing House bookstore, Minneapolis More than 150 persons, including the author's husband, the Rev Dennis Nyberg, left, and Mrs. Lois Lund, center, attended the auto graph party. In her book Mrs. Nyberg writes with wit and goo common sense of the advantages and problems of being a minister' wife.

(Advertisement

Rodney A. Kvamme, from R.R. 1 to 17 W. Evergreen Dr., Kalispell, Mont.

L. Myron Lindblom, from 4509 Ferdinand St. to 3808 S. Angeline St., Seattle 8, Wash.

Lambert Locker (campus pastor), from 3208 Rosa Rd. to 3208 Ross Rd., Ames, Iowa.

L. E. Mielke, from 1710 Oakland Park Ave. to 1230 Oakland Park Ave., Columbus 24, Ohio.

Emil H. Mueller (retired), from Cushing, Okla., to 3604 N. Bender, Covina, Calif.

Elmer A. Nelson (dist. pres.), from Luther Place at Weeg Way to 1908 Weeg Way, Park Ridge, Ill.

David J. Quill, from Minneapolis, Minn., to 200 S. Wille St., Mt. Prospect, Ill. (St. Mark).

Ralph Rusley, from 121 2nd Ave. E. to 228 4th Ave. E., West Fargo, N.D.

H. W. Schroeder (retired), from 33 10th Ave. S. to 122 9th Ave. N., Hopkins, Minn.

Herbert W. Siefkes, from Pinehurst, Ida., to 10045 S.W. Heather Lane, Beaverton, Oregon (Atonement).

Thomas C. Smallsreed, from Glendale, Ariz., to 3507 W. Elm St., Phoenix 19, Ariz.

Fred E. Stainbrook, from 153 E. Huron to 224 Goodrich, Vassar, Mich.

Emil W. Stolte, from Box 125 to Box 215, Cornelius, Ore.

G. B. Stromberg, from 328 2nd Ave. S., to 336 2nd Ave. S., Kent, Wash.

Orin D. Thompson (life and growth pastor), from St. Louis Park, Minn., to 333 E. Grant St., Minneapolis 4, Minn. (Central).

Morris Wee, from 1004 Sherman Ave. to 15 S. Eau Claire Ave., Madison, Wis.

Charles A. Weishaupt, from 3920 Delaware to 14500 E. 39th St., Independence, Mo.

Peter J. Wuebbens (newly ordained), Waldo, Ohio (St. Paul).

Henry Young, from Greenock, Pa., to 1628 Orange Blvd., Kissimmee, Fla. (new mission).

Paul D. Young (newly ordained), Fort Recovery, Ohio (Trinity and St. James).

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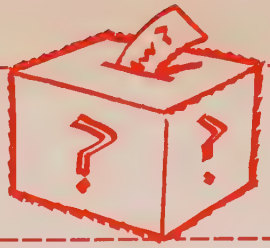
By Stanley D. Schneider



What About Those Pledges?

I have always considered a pledge card a sacred promise. Many people fill in pledge cards offering their talents in certain work of the church. When asked to do these things they become indignant. What is your reaction to signing a pledge card as to talent?

C. W., Ohio.

What about all these commitments we are asked to make? Shouldn't we rather stress the commitments that we have already made, often at the altar, such as at baptisms, confirmation, and weddings?

P. S., Wis.

The concern which underlies these questions is the same. It is that the church should accomplish the purpose for which she exists, that of doing the will of God.

The problem is how that work is to be accomplished. One way is by seeking to ascertain what the talents and abilities of the members are, and then assigning tasks of the church to those who have the appropriate ability to meet the needs. This many congregations do by taking a talent inventory. Some go a step beyond that and solicit pledges of this talent to be used on call.

Whether this is right or wrong I can't say. If this technique is used it ought to be perfectly clear to those who make such pledges that they are promising to do some work.

If such promises are made voluntarily (and not extracted by some pressure) then surely they ought to be kept if at all possible.

There is a danger in using these as "clubs" to beat people into doing things they don't want to do. When this is done the chances are that you will get one task accomplished in one way or another, but that will be the last thing the person ever does for the church. Henceforth it will be extremely difficult to get such people to do anything, even to sign their names.

What do we really want? We want the will of God done. This is done by lives, not so much by individual jobs. Therefore, the second question is also to be considered here. Think of the commitments made at Baptism for example. On page 242 of the *Service Book and Hymnal* you will find the Order for the Baptism of Infants. On page 243 you can read the charge that is made to the parents and sponsors. There too you can read what professions these people make. This is the commitment of a life to God.

While you have the *Service Book and Hymnal* in hand, turn to the Order for Confirmation on page 245 and to the Order for Marriage on page 270. These, too, contain specific commitments of lives to be lived under God. Indeed it may be well to think over these basic commitments and the living of a life under God rather than inventing some new commitments.

There is something to be sai differences in methods. Paul ad "Work out your own salvation fear and trembling; for God work in you, both to will and to for his good pleasure" (Phil. 13).

This means that salvation is through Jesus Christ. We hav And now that we do, let us wor its consequences conscientiousl our lives.

Of course this is not a justific for absolute individualism. If read 1 Corinthians 12:4ff you wi some idea of how we are to wo gether. And if you go on to 1 rinthians 12 you will read again "still more excellent way."

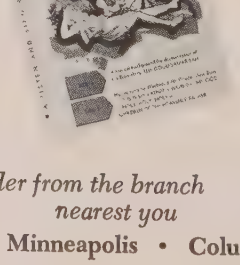
Please explain why Paul is certain of his resurrection. In lippians 3:11 he says, " . . . th possible I may attain the resu tion from the dead."

G. W. W

Without going into the gram cal detail of how this interpret is possible, I offer the following *The Expositor's Greek Testar* "The resurrection is the apostle's for it will mean perfect, unbr knowledge of Christ and fellov with him. Paul knows by exper the difficulty of remaining loy

Augsburg suggests

Music for Little Children



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he end, of being so conformed to hrist's death that the power of sin ill not revive its mastery over him. o his apparent uncertainty here of eaching the goal is not distrust of od. It is distrust of himself. It mphasizes the need he feels of atchfulness and constant striving."

EALING from page 5

onfusions of mind? A psychiatrist's killed ministration or a psychoanalyst's relaxing couch wasn't available o them. It was as they sat under the uthoritative preaching of faithful pasors that their burdens were lifted. ight from God's Word cleared up heir confusions. And folding their ed, work-calloused hands on the hite linen of the Communion table s they contritely knelt, they found he singular medicine of the Sacranent in the forgiveness of sins." "For God hath not given us the spirit of ear but of power and of love and of sound mind" (2 Tim. 1:7).

I love the whispered word that Dr. . Werner Hazen was wont to get rom a deacon whose pew he had to ass in order to mount his pulpit, "Tell 'em they can!" It is the reality f this that sends me with eager anicipation into my pulpit each week. t is the witness of many who have ome with their withered hands of urpose, diseased and dying conciences or half-buried hopes, and hen through the foolishness of reaching have heard the living Christ id them "stand forth" and be healed. t was as they obeyed this voice that hey turned home healed in mind nd spirit and body.

So when Dr. Karl Menninger of the amed Topeka Clinic and recipient of a national award of the Mental Health Association lists *worship* along with lay, creative work, and creative love as the four necessities for mental and physical well-being, we know that he but affirms an ancient truth. The test tube of the centuries has validated it. "The Holy Spirit," says St. Paul, "will bring to your whole being new strength and vitality" (Rom. 8:11, Phillips).

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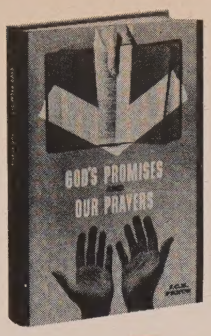

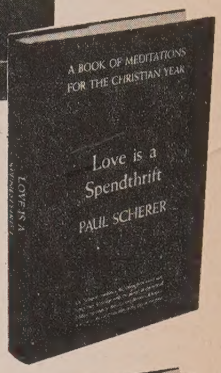

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Family Size... By Phelva Hetland

All Those Festivals!

IT'S sort of exciting for someone like the baby that was baptized this morning, having one's 're-birthday' on the same day as the birthday of the church," said Pixie. "And just think of 3,000 on that first Pentecost having the same spiritual birthday!"

"That wasn't the first Pentecost, Pixie," Brud spoke kindly, if condescendingly, "just because it followed the first Easter and the first Christmas. Pentecost had been celebrated for a long time."

"What for? I thought it was the birthday of the church." Pixie was sure of that one fact.

"It was a thanksgiving day at the end of the grain harvest."

"Harvest? In the spring?" Jan asked.

"Got you there! Palestine has just two seasons, really, winter and summer. And the grain harvest comes at the end of the rainy winter growing season. They counted seven weeks from the beginning of the barley harvest till the end of the wheat harvest, and the 50th day was Pentecost."

"Is Pentecost the Feast of Weeks, then?"

"Right. And if you want a peg to hang it on, Deut. 16:16 lists the three feasts."

"Where do we get 'Whitsunday'?" Jan asked as she began looking up the reference.

"Oh, that's a later name. In the early church Pentecost was a favorite day for baptisms, and those who were to be baptized wore white."

"Brud," Pixie ventured, "that was too the first Pentecost. It was the first Pentecost after the ascension."

"Right, Pixie, that is important," Mom agreed warmly. "If there had been no ascension, there would have been no outpouring of the Spirit."

"That must have been an exciting day," Pixie said softly.

"An understatement if there ever was one," Brud agreed.

"Well, here are the three feasts," Jan interrupted. "Unleavened Bread —that's Passover; Weeks, you say is Pentecost; but what is the Feast of Booths?"

"Ask Mom, I've told you what I know." Brud waved her away and picked up a book.

Mom accepted the challenge. "Luckily for you I made a point of looking it up for my own class. The Feast of Booths or Tabernacles came in the fall and was also a feast of thanksgiving—for the fruit and vegetables. It's also called the Ingathering."

"What's that got to do with tabernacles?" Pixie liked things to make sense.

"Tabernacles are tents. Remember how the Israelites lived in tents during the wandering? Well, for this festival they made booths of branches and lived in them for seven days as a reminder of those days and God's goodness to them."

"What about the Day of Atonement? I had an idea that was one of the great festivals." Brud had been listening from behind his book.

"On the contrary, that was a one-day fast, but about the most important of all. This was the one day that the high priest could go into the holy of holies, and this was the day when the scapegoat was sent into the wilderness."

"The Year of Jubilee began on the Day of Atonement, too," Jan recalled.

"Yes, every 50th year, after seven sabbatical years had gone by, years of letting the land lie idle and the poor enjoy its voluntary crops along with the owners."

"But why?" Brud was not one to swallow anything whole.

"Every seventh year was to be a rest for the land as every seventh day was a rest for the people. Then too, it was to make clear that no one really owned it for keeps, but just borrowed it from God for the time being. —That's what our stewardship department tries to teach us."

"I s'pose that's how the bel figured it after Pentecost, when 'had all things common,'" Jan m

Mom's face grew serious, eve tense as she said: "This is a point—it has probably confused young idealists who think this is Communism will do. And it's The two systems are as differe night and day. In Communism day the state says, 'you have no to anything—let me divide.' In tianity the individual says 'Go given this to me—I'll share you.'"

"Let's get back to Jubilee," agreed. "That was the year that were cancelled and anyone wh become a slave through debt w free."

"That's another of those Old ment object lessons, isn't it, M Pixie could spot them. "I know a picture of what Jesus does fo

"Not to change the subject that reminds me of a gimmick dad gave me for keeping in min real meaning of the church and in her best classroom m Mom delivered it: "Advent-Chri is 'God with us'; Lent-Easter is for us'; and Pentecost-Trinity is in us.'"

"God in us—for the growing son," Jan said slowly. "That sense."

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FOOLS and Freedom

GALATIANS is the only general epistle of Paul that fails to include a paragraph of thanksgiving. Rather than thanking God for his readers, as he usually does, Paul calls them "foolish" (3:1). (*The New English Bible* translates it "stupid"; Phillips' version says "idiots.")

Why did he use such harsh language to the Galatians? The Corinthians had been guilty of sins we would probably consider much more offensive. Yet Paul thanked God for them.

Paul's viewpoint was this: All sins of conduct are forgiven a person who asks God's forgiveness through Christ. But lack of faith or misplaced faith keep a person from even coming to God for forgiveness.

A Different Gospel

The Corinthians apparently had a true faith, although it was weak and they were not allowing it to influence their lives. In the case of the Galatians, however, it was their faith that was in error—they were turning to a different gospel (1:6). Paul used sharp language to bring them back.

He was writing to congregations that he had founded in what is now Turkey. There is disagreement as to whether these are the congregations referred to in Acts 13 and 14 or whether they are other unnamed congregations farther north in the province of Galatia.

Individuals known as Judaizers came to these congregations to oppose Paul's teaching. They insisted in effect that to be a Christian you first had to become a Jew; in addition to believing in Christ you had to keep the Old Testament ceremonial laws.

The rite of circumcision had become the most distinctive ritual of Judaism. For that reason Paul speaks so much about it. By showing that circumcision was not necessary, he likewise did away with the other requirements of the Judaizers. Paul summarizes the relationship of Jews and Gentiles by saying, "There is neither Jew nor Greek . . . for you are all one in Christ Jesus" (3:28).

To get the people to accept teachings so contrary to what Paul taught, the Judaizers tried to undermine the authority of Paul. They said Paul was not an apostle, and did not teach what the apostles did. Paul answers by first of all defending his apostleship (chs. 1, 2). Then he reviews the teaching of justification by faith (chs. 3, 4). In the last two chapters he discusses how faith will show itself in one's life.

This is a gate in Tarsus, Turkey, near the traditional site where Paul was born.—RNS

Paul's defense included many personal items, just as in Second Corinthians. He tells how he came to be an apostle, incidentally giving information (such as about the three-year period of waiting after his conversion —1:18) not otherwise noted in the Bible. He admits that he did not get his authority from the apostles—he got it from God (1:11, 12)! But the apostles endorsed his ministry (2:9). Then he carefully outlines the message God himself had given him to proclaim.

Faith, Not Law

It is simply this: "A man is not justified by works of the law, but through faith in Jesus Christ" (2:16). We cannot win God's favor by anything we do, but can receive salvation only as Christ's gift. Romans is a more complete statement of the same theme.

Because this letter deals with the very heart of our faith, Galatians has always been considered one of the most important books in the Bible. Luther said, "The Epistle to the Galatians is my epistle. I have betrothed myself to it." Others have called it Christianity's declaration of independence. It speaks of freedom more than any other epistle.

Paul was concerned that the Galatians were depending on keeping the law—whether circumcision or other rules—as a central part of their faith. He repeats the thought often: "No man is justified before God by the law" (4:11). In fact, if we try to keep the law, we put ourselves under a curse (3:10) and become slaves. Christ had freed them from such useless bondage, Paul says. Why did they want to put on chains again (5:1)?

What's the Law For?

What is the purpose of the Law then? It teaches us our need of a Savior so we will come to Christ. It brings us to him as a Roman servant might bring a boy to school (3:24).

However, the fact that we are not saved by what we do doesn't mean the Christian is not concerned with conduct. The person who has faith in Christ is free from laws. Rather than enter another slavery by sinning, he will voluntarily try to act in love toward others—which is the summary of the law (5:13, 14). Good works come naturally in the life of the Christian, as fruit (5:22, 23). Paul uses the term "in Christ" 43 times in trying to describe the relationship of faith and of Christian living.

Paul is combating both those who want to add laws to Christian faith and those who want no standards at all for a Christian life. He opposes those who say faith is not enough, whether they express it by saying, "Be good so you can go to heaven," or "I'm doing the best I can," or by insisting that you must not sin—at least in certain ways—or must follow particular forms. He also opposes those who say a Christian is free to do as he pleases, regardless of laws or the effect on others.

Paul closes by noting that he wrote this letter, at least in part, with his own hand (6:11), rather than dictating it to a secretary as usual. The reference to large letters has led some to suspect that Paul's ailment (2 Cor. 12:7) had to do with his eyesight; of course there is no way of knowing. Read Ephesians next. What seems to be its main topic?

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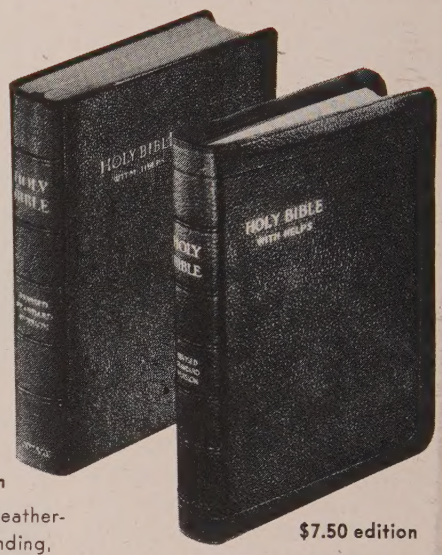

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